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# The Ecclesiastical Review

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# THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. III.—(LXIII).—OCTOBER, 1920.—NO. 4.

## THE ESTABLISHMENT OF CANONICAL PARISHES IN THE UNITED STATES.

### I.

THE new Code of Canon Law is explicit in defining the conditions of parish erection and administration, and clearly outlines the obligations, rights, and privileges of rectors of parishes. According to these conditions there must be a church and a congregation of the faithful within certain territorial limits. These must have a priest, duly appointed, who, under the authority of the bishop, regularly serves these parishioners by administering the sacraments, preaching and otherwise providing for their spiritual necessities.[1]

There is required a place in which the faithful gather at regular intervals for the divine service. The canons demand a distinctly outlined district within which the priest ordinarily exercises his ministry, and the inhabitants therein may claim his aid in spiritual matters. The pastor must be expressly appointed as responsible for the cure of souls in the district. His acceptance of the charge is indicated by certain formalities, such as the Pian profession of Faith in presence of the bishop, or by a solemn induction by the Ordinary or someone appointed by him; or by simply going into residence.

The erection and delimitation of a canonical parish lie with the bishop, unless there is question of patronal rights or interference with established canonical jurisdiction, as in the case of

[1] "Territorium cujuslibet dioecesis dividatur in distinctas partes territoriales; unicuique autem parti sua peculiaris ecclesia cum populo determinato est assignanda, suusque peculiaris rector, tamquam proprius ejusdem pastor, est praeficiendus pro necessaria animarum cura."—Can. 216, n. 1.

partitioning already existing parishes. In the latter case the bishop has to consult the interested parties, though he is not bound by their views.[2] In cases of appeal the decision of the bishop is maintained until reversed by the metropolitan or by the Consistorial Congregation.[3]

These rules are in full force in Catholic countries where the Church has been regularly organized and where her existence as a juridical body is not subject to great changes from migration or the hostile attitude of the civil governments. Countries with a predominantly non-Catholic population have been obliged to adapt their methods of church administration in this as in other matters to the exigencies of the common law or of concordats. These countries are governed by the ecclesiastical law for missionary regions. They are under the control and direction of the Sacred Congregation of Propaganda. As such they are not subject to the general law conditioning religious organization in Catholic communities, but require special legislation involving concessions, privileges, and dispensations, according to their abnormal position among aliens to the faith of Christ.

## II.

The Church in the United States, for more than a century after the establishment of a regular hierarchy, had been classed as a missionary dependency. As such it required the aid of the established Church in Europe. This meant not only financial support, but the supplying of our missions with priests, religious teachers, and helpers capable of directing the organizations of charity and other institutions required to uphold the infant churches. It entailed, moreover, a separate code of legislation which recognized the limited resources, conditions, and opportunities for observing the general law in liturgical, educational, and pastoral matters. As these conditions rose from the unsettled and undeveloped form of colonization in different parts of the country, they were not only abnormal but

[2] Conc. Trident. XXI, 4. et X, III, 48.

[3] "A dismembrationis sententia non datur appellatio suspensiva, sed tantummodo devolutiva ad Metropolitanum aut etiam directe ad Pontificem juxta circumstantiarum diversitatem." Cf. Micheletti, *De Paroecia ac Pastoris canonica conditione.*

greatly unequal, so that a uniform application of church law was impossible. For a time the churches had no fixed parish boundaries, no definite resources, no assurace of protection in the exercise of religious worship. There was no permanently resident clergy, no endowments to maintain religious communities on whose continuance the faithful might depend for the establishment of schools and the teaching of Christian doctrine. There were no recognized and common traditions to appeal to for methods of organization or reconstruction.

The process of maturing, of growth, and realization of vast opportunities was rapid, however. In a short time the energy of the immigrants developed the resources at their command in an amazing degree. A conscious force gave promise of protection. The expansion and unification of civil authority found its climax in the Declaration of Independence; and this brought about a sense of responsibility which laid the solid foundation of permanency in the legislative organs of the land. The result of civic and industrial prosperity was a spirit of popular generosity which benefited religion. Churches became an acknowledged factor of moral and educational progress. The Catholic communities began to multiply their churches, to erect hospitals, asylums, and centres of higher education in a way which betokened permanency, self-support, systematic growth, and generous maintenance. Under such circumstances it soon became evident that the system of hierarchical and pastoral government which the Church had adopted in her centuries of experience throughout Europe would flourish in large portions of the United States. American cities could not only maintain their own parochial institutions, but their quickly increasing resources enabled them to support other growing communities. They might even come to the aid of the decaying organs of religious life in Europe; and thus return some of the benefits bestowed upon them in their own early missionary helplessness.

The Church in the United States, through its hierarchy, showed its readiness to answer these expectations. The generosity of its clergy and people became manifest in the largess of Peter Pence, the magnificent contributions to foreign missions, and the gifts that poured into the mite boxes of mendicants of every description who made their appeal from across the seas. The statistics of our numerical increase, our material prosperity

evidenced in the quality of our church buildings, our seminaries, universities, and charitable institutions, were ample proof that we had passed the stage of adolescence and could be counted upon to do our part in support of the great aims of the Church Universal. Accordingly the United States was withdrawn from the control and direction of the S. Propaganda. The hierarchical body as a whole was declared to be self-governing under the authority of the Holy See; that is to say, it was no longer regarded as a missionary country. This declaration, while it raised the status of the American Episcopate as part of the governing Church, also annulled certain privileges and exemptions from the general law. It assumed broadly a fixed basis and mode of ecclesiastical rule not affected by local changes of circumscription and residence. And with the abrogation of former faculties, privileges, interpretations of law applicable to immature pastoral conditions, there came new forms of administration, new obligations, rights, and privileges affecting parochial life and government in the United States.

How far these new obligations, rights, and privileges applied in particular cases and for particular districts has been a subject of frequent practical doubts. For whilst many centres of Catholic population have attained strong Catholic autonomy, equal in religious vitality to the great Catholic communities of Europe, there are many other parts where the early missionary conditions endure, and where the general ecclesiastical law is still inapplicable or extremely difficult of application.

III.

The new Code of Canon Law calls for uniformity. Inasmuch as it legislates for the United States, not as a missionary country under the care of Propaganda, but as subject to the common law, the provisions to be found in the Code which are applicable to Vicariates and Prefectures have at first sight no reference to the United States. Is this true? Or is Rome ignorant of the actual conditions which make it impossible to abandon the missionary conditions in many parts of America and to substitute the method of parochial institutions recognized by the general law? Neither of these alternatives can be admitted.

The supreme government of the Church, whilst not necessarily infallible in its legislative enactments or their application to particular circumstances, cannot be supposed to be ignorant of the facts which prevent a literal and complete carrying out of the enactments of the Code regarding the establishments of parishes in the United States. Its aim at centralization and direct control may have its defects, but its benefits cannot be gauged solely by the standards of civil administration. The old Church, with her centuries-long experience in governing divers nations and tribes, knows how to adapt herself to all classes of society. Her unbroken communications with rulers in every age and place have given her a far-reaching insight into whatsoever concerns the welfare of nations and individuals. The records of administration preserved in her archives and written traditions allow her to compare prospects and results in everything that touches the welfare of souls. She is a true democracy in whose antecedents are stored up the practical tests of legislative experiment, and from these she derives a sagacity of discerning needs under all possible circumstances which make her decisions in matters of pastoral administration a sure criterion of sound practical direction. She has, moreover, a definite interest, embracing all her children, to guard the deposit of faith entrusted to her from apostolic times. Upon this safe and unchanging foundation she bases a discipline which is at once uniform and adaptable. It speaks through an idiom, like the Latin tongue, unchanged since it became the expression of her liturgy and disciplinary codes. The loyalty of her children makes diplomacy in her relations with them wholly unnecessary, even if she be prompted at times to assume the prudence of the serpent in her intercourse with the outside world, which is negligent of or hostile to her interests. Toward the head of their Church Catholics feel an attachment that is begotten of an abiding faith in the words of Christ to St. Peter whose successor they know the Sovereign Pontiff to be. As head of the Church his counsels inspire absolute confidence. He is a trustworthy legislator and a spiritual guide whose wisdom is directed by the indwelling of the Divine Paraclete in the Church.

How, then, is this wisdom, inherited by Divine promise, compatible with the fact of a legislation that is made ostensibly

of obligation while it appears to ignore many of the conditions which render its perfect observance impracticable, if not altogether impossible? The answer is that the legislation of the Catholic Church is not, like the civil law, an effort at obtaining conformity in external conduct, so as to create order and harmony in a commonwealth. It is much more, and its aims are at continual perfection. It proposes a law, not merely to be the norm of external compliance and conduct, but to create a condition of complete mutual service in the interests of souls. In this sense the universal law is meant for all. Its actual observance is always to be kept in mind as the chief aim of perfecting the spiritual edifice of the Church. But the corresponding fulfilment of the law in the letter does not always follow as an immediate duty. Where the civil law merely punishes, the Church frequently dispenses. She allows the conscience to exercise its judgment, and this not merely in individual interpretation but in the action of her executives. Thus she leaves the carrying out of certain definite prescriptions to the discretion and good sense of superiors. She uses such phrases as "judicio superioris", "conscientiae episcoporum relinquatur" —indicating that there are conditions and periods of adaptation, when the law may not be applied in its literal or full force. Civil law has no parallel to this guardianship and responsibility over the law. It means that in religion the observance of the law must ever be the supreme and continuous aim; but the actual execution may legitimately fall short of what the letter prescribes. And this shortcoming may be not only not censurable but in many cases commendable, so as to receive the sanction of authority.

That such is the mind of the legislative authorities of the Church is plain from the Code itself, which bids Vicars and Prefects Apostolic to aim at introducing the perfect form of parish organization wherever and in so far as it is possible— "eo tendere debent ut missionem ad hanc formam adducant, et ubi judicaverint ad eam divisionem procedi posse id perficere non omittant". We print in another part of this issue an Instruction of the Sacred Propaganda in reply to some doubts as to the proposed erection of parishes (quasi-parishes) in certain parts where this is possible in missionary territory. After quoting the canon (216) of the Code as to what con-

stitutes a parish, the S. Congregation goes on to say: "Non praepropere tamen et inconsiderate urgenda est divisio, praesertim si ea quae necessaria sunt, praevideantur defutura (Can. 1415, n. 3)". It points out that the chief aim to be kept in view in the erection of quasi-parishes is the needs of the faithful and the prospect of actual growth in the respective districts. The S. Congregation counsels gradual and prudent advance rather than a forced division, "pedetentim enim et per partes utiliter etiam procedatur, ita ut una pars in quasi paroecias dividatur alterius partis divisione in opportunius tempus dilata".

Applying this principle, as the mind of the Church, to the present legislation in regard to the establishment of canonical parishes in the United States, we are forced to certain important considerations affecting the practical carrying out of the positive and explicit directions of the new Code.

## IV.

As has been shown in the opening of this paper, the conditions of parochial development in the United States are very unequal. Broadly speaking, the faithful under pastoral care in this country belong to three groups. First there is the large city parish with pastor and assistant priests; and its well organized methods of administration; its schools, its societies of beneficence and devotion; its fixed boundaries and census, and its security of income. These parishes are *parochiae* in the true canonical sense, and the priests properly appointed to rule them incur all the obligations and responsibilities, as they enjoy all the privileges accorded by the new Code to canonical parish priests. The Holy See endeavored to inaugurate this change years ago when it established the system of so-called irremovable rectorships, to be applied for by a concursus. It was the first step on the part of Rome to recognize the quick development of the parochial system for the large centres of Catholic life in the United States. The bishops with their consultors were to determine the churches that might thus be permanently established as parishes in the canonical sense. Certain formalities were demanded in the bestowing of such parishes *de jure*. Nevertheless it is quite evident from the interpretations of the S. Congregation that not all of these were essential in securing

the title; nor does the new Code lay the same stress upon these formalities as were formerly held in Catholic countries.[4] Similar indications of a broad interpretation of the Canons are to be found in the Encyclical Letters of Propaganda (8 November, 1882) addressed to the Delegates Apostolic of the Oriental Churches. They are advised in the matter of introducing the parochial system that it is not necessary to observe all the formalities of the old Latin canons.[5]

A second class of parochial territories, definitely circumscribed, under the direction of a regularly appointed priest or rector, comprises the churches in towns and rural districts whose title is not conditioned upon a concursus and whose tenure is at the Ordinary's option. The number of churches of this description in the United States is very large. Many of these enjoy the advantages of definite boundaries, of ample equipment in the way of a resident clergy, of schools that would seem to guarantee a consistent growth—in short, all the characteristics required to make them parishes in the canonical sense. To all intents and purposes such parishes are obligated to the service of the canonical parish including that of the *Missa parochialis pro populo*. It is sometimes contended that the rectors of such churches are not strictly bound to the *missa pro populo* unless it be " ex caritate ". We doubt the correctness of this interpretation.

The obligation of the *Missa pro populo* devolves not simply upon a canonically appointed *parochus*, but also upon any priest who acts as the rector of a canonical parish. Now a canonically erected parish is one as defined by the present Code and recognized in ecclesiastical law generally—namely, a definite territory within which the faithful are regularly provided with the ministry of a priest who has been appointed

[4] " Concursus Tridentinus ubi in vigore juris non viget ex indultis apostolicis vel legitima consuetudine quoad substantiam suppletur aut praevio quodam concursu generali de sola scientia et examine speciali de aliis requisitis immediate ante provisionem facto."—*Jus Decretal.*, Wernz, tit. XXXIX, 827 scholion.

[5] " Non si richieggono tutte le formalità prescritte dalle leggi della Chiesa Latina, ma basta che per autorità del vescovo siano stabilmente circoscritte certe communità di fideli le quali abbiano il diritto di avere un sacerdote come proprio pastore, il quale *vi officii ipsi ab episcopo commissi in hac tali communitati* debba esercitare munus pastorale colla jurisdizione in foro interno vi ipsius officii, coll' amministrazione dei sagramenti, colla predicazione della parole di Dio. . . . l'amovibilta ad nutum non e per se un segno della mancanza di diritto parochiale."—*Collectanea S. C. Prop.*, n. 1578.

for their spiritual care.[6] When the S. Congregation of Council was asked whether the rectors of parishes, though they were not actually *parochi* in the true sense, were obliged to say the *Missa pro populo*, it answered that the obligation devolved not merely on the canonically appointed pastor but in general upon any priest who exercises the cure of souls as rector of a canonically erected parish. Hence the priest who takes the place of a parish priest during the vacancy of the parish is so bound In this sense rectors of churches with fixed boundaries by canonical appointment seem to be obligated.[7]

There is an equal, if not greater number, of congregations that give no assurance of permanency, however prosperous the outlook may be for a time. The indications of local development in American towns with fine churches, are often suddenly altered by current of migration, by the undertaking of commercial enterprises with their shifting interest, by the construction of railroads in unexpected places owing to some newly discovered advantage of industry, such as the changing of water courses and engineering devices for redeeming waste lands. These changes can not always be foreseen by the wisest pastor who builds his church where it seems most needed at the time; but they are apt to affect the stability of our ecclesiastical institutions and existing parishes. Similar contingencies may exist in parts of Europe. They did exist in northern Africa during the transition period which followed the persecutions, transferring the chief activities of the Roman Church for a time to Carthage and Hippo, and creating a brief period of unequaled prosperity. They are very common to-day in the United States.

Even in our large cities cases occur in which the sudden change of population in some sections reduces irremovable

[6] "Parochia ex disciplina nunc vigente denotat aut ipsum territorium certis finibus circumscriptum, in quo degunt fideles addicti parocho ibidem ex officio curam animarum exercenti, aut coetum non corporationem fidelium intra territorium certis limitibus circumscriptum degentium, quibus parochus quoad exercendam curam animarum ex officio praeest, aut ecclesiam determinatam dioecesis, quae fideles intra certos limites degentes sibi habet adscriptos, in quos parochus ibidem existens ex officio exerceat curam animarum, aut denique officium sive beneficium curatum parochi."—*Jus Decretalium*, Wernz, tom. II, n. 821.

[7] "Per l'effetto pero della messa pro populo giova avertire che non il solo vero parocho e tenuto ad applicarla, ma generalmente chiunque esercita la cura delle anime di una parrochia canonicalmente istituta e percio anche l'economo di una parrochia vacante."—Litt. S. C. Concilii, 18 March, 1881.

rectorships to impoverished movable mission centres. There are parishes, the national complexion of whose pastoral service has suddenly changed to such a degree that the parish priest finds himself no longer able to speak the language of his parishioners. Where English was the language of the pulpit, of the school, and of the home, the churches were being emptied because those who might have attended speak a foreign idiom. Such churches, whilst they might have developed in time into regular parishes, are readily abandoned, and sold as realty for secular purposes which ill accord with the original design of a consecrated parish church.

Whilst this latter class of churches may, under existing conditions, be accounted as parishes with definite boundaries, and a regularly appointed priest as resident pastor, they are in fact mission churches whose condition offers no guarantee of permanency.

On the other hand, there are many promising so-called missions, stations, or congregations within definite districts, of which a priest has pastoral charge, and which are in process of becoming parishes, whose rectors are actually *parochi,* though not irremovable.[8]

A third class of congregations under charge of a regularly appointed priest are those scattered groups of the faithful who, having managed to build a little church, receive pastoral ministrations periodically. Of such groups there may be three or more under the care of a single rector. "In more than forty places where churches are built," writes the present Bishop of Duluth, "Mass is celebrated but once a month. Some communities get mass but five times a year on Sundays." The same is true of other large sections in the United States, particularly in the North, West and South.

V.

Amid these varied and unsettled conditions it is not always easy to apply the general law which constitutes a definite parish

[8] "Etiam parochiae stricte canonice eriguntur, at ex communiter contingentibus ab initio potius missiones vel stationes vel congregationes sive quasi-parochiae cum certo distinctoque territorio constituuntur, quibus nequaquam parochi perpetui sed curati ad nutum amovibiles praesunt."—Cfr. Concil. Trid., Sess. XXIV, cap. 13 de ref. i. f. "Aut alio utiliori modo", etc. Leo XIII, *Const. Rom. Pontif.*, 8 May, 1881. Wernz, *Jus Decretalium*, l. c.

with the obligations of the *Missa pro populo*, etc. Who is to determine when the period of transition from a mission or quasi-parish to a regular parish is to take place? For the individual priest or rector it is of importance to know his precise obligations in this respect.

Obviously the only person who can form a proper and authoritative judgment as to how far a congregation or church attains to the status required by the common law of the Church in order to make it a canonical parish is the bishop or Ordinary. He is supposed to know from personal supervision not only the territory but also the circumstances which allow him to appoint pastors with definite responsibilities over his flock. It is for him to study the situation, to interpret and apply the Roman legislation, and thus to solve the problem as to how far his clergy are bound in a clearly defined way to their respective obligations. The bishop as "Overseer" makes his regular visitation in order to aid his clergy and to take account of the conditions under which each priest labors, since the Ordinary is obliged to make a faithful report to the Holy See of these things. If travel to the great centres in order to keep in touch with the currents of events is desirable or necessary, the apostolic journeys to the churches, which St. Paul so beautifully and instructively illustrates, can hardly be held to be less important. Facilities are greater to-day than they were in the Augustan age. Moreover, we have the printing press. While not all our Bishops can maintain a diocesan journal, it is not difficult to publish periodically, as some of our Bishops do, "Folia Dioecesana" or intimate pastoral letters, by which each priest is instructed as to the faculties he is given, the rights and duties of his position and the methods by which the bishop is to be informed of the management of each district or parish.

VI.

With present opportunities of communication, and the inauguration of an annual convention of the Hierarchy of the United States, it should not seem to be so difficult to organize a uniform standard applying the general law of the Church to these varying conditions of our parochial life. Interchange of views leads to the adoption of methods, uniform, definite, and practical. The bishop is pope in his diocese. Though

he may not legislate contrary to the general law, nor dispense from its observance without grave reason, he is the immediate judge of the conditions which make observance possible; and he is not tempted to exceed his powers since he is bound to report his exemptions to the Holy See and obtain its approval. But he interprets the law in its application to the actual conditions over which he is guardian. It is for him to make statutes and have them sanctioned, to say who are the *parochi* obliged to apply the *Missa pro populo*, and to settle what faculties precisely his priests enjoy, or under what circumstances they must have recourse to his curia, whether in the matter of dispensations or of administration of temporals in the church.

We print in this number a paper by Bishop Wehrle, O.S.B., whose diocese in the state of North Dakota presents a typical instance of the unequal conditions alluded to above in the matter of the canonical division of parishes. The statutes which he provides for his diocese clearly define the position of each rector and parish priest. The explicit approval of the Holy See would of course give full guarantee to the lawfulness of the interpretation; but we have no doubt that the method adopted does in principle meet with the sanction of the Roman authorities. The equity which imposes the obligation of the *Missa pro populo* upon the parish priest, whilst it limits his jurisdiction over the dependent churches or "filiales," appears amply vindicated by the approved practice of the Church in kindred instances. "Filiales non raro factae sint verae et propriae dictae parochiae separatae a parochia matrice, tamen interdum aliquibus juribus parochialibus carebant quae ecclesiae matri fuerunt reservatae."[9] It is the bishop's privilege moreover to make exemptions, as is done commonly in the case of religious communities and public chapels; and where there is question of the spiritual benefit of the flock, the appeals to the literal interpretation of privileges and immunities of a purely personal character may safely be set aside by the chief shepherd, unless other interests are involved which make the assertion of the literal law a necessity in the judgment of higher authorities.

The following articles in this issue are intended to illustrate in a general way the conditions with which we are confronted

[9] *Jus Decret.*, l. c.

in the United States in the effort to carry into effect the provisions of the new Code. They may call for comment that may lead to a uniform, clear and practical statement of the obligations devolving upon the pastors of churches in America.

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## NEW CONDITIONS IN CHURCH FINANCE.

### I.

IT is not difficult to understand the point of view of those who refuse on principle to consider the application of modern business methods to the conduct of the financial side of the Church's work. They plead the complete diversity of aim between business as generally understood and Christ's Church. Business is concerned solely with material gain; the Church with the salvation of souls. Business is essentially selfish; its design is to take all it can get: the aim of the Church is freely to bestow a priceless gift upon men. Business success depends entirely upon the personal mental acumen and strength of will of its promoters; the Church is but the instrument of the Holy Spirit, and her progress is contingent on the extent of His cooperation with the efforts of her ministers. It is argued that God has always provided for the material needs of His servants in the past and will continue to do so in the future. Too much meditation on these things tends to cloud the vision of faith and dull our sense of utter dependence on God. The sole means approved of by Christian tradition for acquiring the material resources necessary for the furtherance of the Church's work are constant prayer and perfect abandonment to God's will.

These are all truisms and no Catholic doubts any one of them for an instant. But it may be questioned whether very holy men are not sometimes inclined to overlook the fact that the Church is after all an organization of men living human lives. Frequently the greatest saint and the most abandoned sinner show marked similarity in the external facts of their lives, since both are human beings and therefore subject to the same general laws of existence; the distinction lies between not what they do, but why they do it. In the same way, though their aims are fundamentally diverse, resemblances can be pointed out between

pure business organizations and the Church, and it is noteworthy that on one occasion our Lord actually commended a distinctly shady business transaction; His final comment on the parable of the unjust steward was that "the children of this world are wiser in their generation than the children of light!" No doubt the application must not be carried too far; at the same time it should not be ignored. Centuries of experience have indeed abundantly proved that a mere financial catastrophe cannot in any sense destroy the Church; a strong proof of her Divine foundation is provided by her triumphant survival of material disasters that must have been the downfall of any merely human institution. On the other hand it can justly be pleaded that normally the Holy Spirit does not assume the immediate personal direction of the material affairs of the Church, but coöperates with, sanctifies, and accepts the results of the natural activities of His clergy and faithful. Unquestionably some of the methods of modern business are morally unjustifiable and could under no circumstances be imitated by any Christian; but in so far as the Church must use earthly means in carrying on her spiritual work, she must also consider natural methods of acquiring them.

It is further to be noted that, while the members of the Catholic Church are deeply conscious of the supernatural character of her nature and mission, this view is not shared by numbers of those with whom she daily comes in contact. The relation of the Church to the world at large has undergone many changes at different points of her history. She began as a little band of men holding views entirely at variance with those of their fellow citizens and of the government to which they were subjected. Our Lord Himself demanded no special treatment from the Roman government on the ground that He was the Creator of all things and therefore superior to all man-made laws. He paid His taxes when called upon to do so and taught His disciples to be as careful in rendering to Cæsar what was his as they were to be in rendering His due to God. The fact that He worked a miracle to provide the money does not alter the principle He intended to convey. For the sake of peace and order He deigned to adopt toward the heathen government under whose rule He was born its own estimate of Himself when dealing with it.

In due course the situation was changed. The Church became a leading factor in the public affairs of Western civilization. Her Divine character came to be recognized not only by herself but also by the governments of the countries in which she was established. She was accepted then and treated officially by the government not merely as one society of men among many such societies but as the representative of God on earth. This affected even the business relationships entered into between the Church and the various merchants who supplied her material needs. In the ages of faith men felt honored to be privileged to provide for the necessities of the Church and her ministers; such transactions were raised above the plane of ordinary business. The great cathedrals of those days, the costly and beautiful sacred vessels and matchless works of art many of which have come down to us, testify to the uncommercial spirit in which the Church was served. Further, the medieval state regarded it as its duty to protect the Church's property from profanation and sacrilege; it was as jealous of God's rights as it was of those of its citizens. What is called the "establishment" of the Church is normal in a country where all the citizens are Catholic; there still remain a few states where this is the case. In North America, the Canadian Province of Quebec is the only remaining example: in Europe, probably the Catholic Swiss Cantons provide the most striking illustration. In such states the canon law of the Church is as a matter of course part of the law of the land; the government regularly accepts the Church's own valuation of herself in dealing with her.

Under these circumstances the clergy are entirely freed from any serious care as to ecclesiastical finance. Church buildings are provided automatically as they become necessary; the public schools are Catholic schools; priests receive their support as officials of the state. There can be no question that this is the ideal condition under which the Church can exist; every purely Catholic community will develop along similar lines.

II.

But most of us are working amid very different surroundings. It is true that many of the governments of our Western civilized states continue to grant a certain measure of recogni-

tion to the existence of Almighty God and are theoretically prepared to protect His Church in her work; but the degree of this recognition is becoming appreciably less and less, and if the signs of the times have any meaning it would appear that the Church must at least consider the possibility of being compelled sooner or later to revert to the conditions under which she began her work in the world. Possibly she may not be called upon in our time in our land to face a period of persecution such as that of the first four centuries, but it looks as though inevitably she will be compelled to face serious changes in her economic situation. The slow inglorious struggle against adverse material conditions may well prove to be a greater danger to her progress than open persecution.

Although in the United States, in Canada, in Ireland, in England and the Dominions which compose the British Empire the clergy are for the most part compelled in addition to their spiritual labors to shoulder the burden of the Church's finances, they still receive by law in these countries a certain measure of assistance which, while small, is still of appreciable importance. The laws of these countries are based on the common law which had its origin in the "ages of faith" and still bear traces of the Christian tradition. God's existence is acknowledged by law; an appeal to Him is accepted as proof of the veracity of an assertion; it is illegal to profane His name or His dwellings; and, what is economically of great value to the Church, no taxes are imposed on buildings in actual use for His worship. It is possible that a modern Protestant lawyer might be at a loss to give the reason why all these countries still exempt church buildings from taxation. As a matter of fact this exemption is a survival from the days when God was taken into practical account by law-givers, when He was recognized as the personal legal owner of the churches, which were literally known as "God's houses", and when it would have been regarded as presumptuous, blasphemous and sacrilegious in the last degree to have demanded of Him payment in the form of taxes for the privilege of being worshipped. This instinctive reverence for God's house is still happily preserved by a great number of our countrymen, and our Protestant friends are still ready to admit the fitness of such exemption when it is pointed out to them, as they did in California

fifteen years ago. But where the Christian faith is dead, the argument loses its force, and signs are not wanting that an entirely different attitude toward the Church is beginning to make itself felt in our governments.

The practical value of this exemption to our Catholic communities is only realized when they are deprived of it. We are called upon to make great financial sacrifices for the building and upkeep of our schools; a tax on our churches would seriously complicate matters; while the universal adoption of certain modern systems of taxation which have a great many advocates would necessitate a complete reconsideration of established methods in the Church.

III.

The present position of the Church in the Canadian Province of British Columbia may well serve as an example and a warning. In 1911 this Province adopted the single tax. As is well known the single tax is imposed solely on the land in a community; it is estimated according to the valuation placed upon the land by an official appointed for that purpose. The buildings or improvements existing on the land are not taken into account; a vacant lot or one on which a totally unproductive building stands pays the same tax as a lot on which stands a building bringing in a large income. The avowed purpose of this is to compel landowners to use their land for the benefit of the community at large and to prevent the holding of land idle for merely speculative purposes.

With this aspect of the system we are not concerned. But in British Columbia the Provincial law contained a clause exempting from general taxation "every building set apart and in actual use for the public worship of God". When the new tax came into force the cities of the Province took the view that, since in the future no account was to be taken of the buildings in the imposition of the taxes, but they were imposed only on the sites, therefore churches must pay on their sites the same tax as was paid by other properties. In other words, the exemption was abolished.

The result was to place the churches in an extremely embarrassing financial situation. Frequently in our older cities the churches stand in the heart of the town on sites bearing the

very highest valuation; they are therefore compelled to bear the highest measure of taxation in common with the most expensive business property. For example, in the city of Victoria on Vancouver Island the cathedral stands on land that has been the property of the Church since the earliest days of the town and which is now at its very centre. Under the single tax system this land is assessed according to the nominal market value of that by which it is surrounded. The cathedral occupies three lots reckoned by the city to be worth at least $45,000 to $47,000 each. The amount of the taxes levied on this church for the last ten years has amounted to little less than $3,000 a year. It will be seen at once that the pastor compelled to raise this amount, together with the taxes on his parish house and school, before he can think of the ordinary expenses of maintenance, may well sigh for financial genius, particularly if the population of his parish hardly exceeds three hundred families. In this particular diocese outside the cathedral city the churches are little more than mission centres. But even they present a problem. There is one mission, for instance, where Mass is said once a month and where the average collection is $5; the taxes on the chapel amount to $150 a year.

This state of things represents a complete revolution in the relation existing between Church and State. By this action the government of British Columbia has wiped off the statute book the last vestige of the Christian tradition. God is now regarded in that Province in the light of an ordinary citizen: He is free to own land there and to occupy houses there so long as He can pay the taxes on them; if He fails to do this, His property will be confiscated and sold for the delinquent taxes as will that of any other defaulting taxpayer. The Bishop of Victoria, who has found himself unable for some years to pay the taxes on his cathedral, was notified last June that the church would be offered for sale at the next tax-sale, unless the money was forthcoming. This proceeding was for the time being stayed by an injunction pending litigation concerning the legal validity of the action; but there is no doubt as to the intention of the government. The Catholic Church at Vernon in the Archdiocese of Vancouver was actually sold for taxes four years ago. It was bought in for the congregation by a

friend of the pastor, but that can hardly be regarded as a precedent.

As was to be expected, the churches of British Columbia have not accepted this revolution in their status without vigorous protest. The change was made by a Conservative government, which rejected the united appeal of the Catholic and Protestant churches for a return to the former situation. When the time came for a change of government, steps were taken during the elections to see to it that the new members were well informed as to the expectations of church members with regard to the exemption question. In the event it was learned that the combined vote of all the nominal Christians in the Province, Catholics and Protestants together, was not sufficiently strong to impress the political leaders, and once more the request was denied.

The arguments that the representatives of the churches were called upon to meet during their discussions with the legislature illustrate the attitude adopted toward the churches by many of our countrymen outside the Province of British Columbia. Unfortunately for the Church these are not mere theoretical views. They were considered by a large majority of two modern governments to be of such force that they have resulted in placing the Church in a position where she is compelled to reconsider many of her traditional methods of practice. Possibly the clergy in other parts of the Church may be called upon to meet them practically sooner than some realize.

In the first place the churches were told that in a modern state no one can justly claim any privilege merely because he attends a church. The exemption of churches from taxation is in effect a money subsidy granted the churches by the state. But there are many citizens who not only do not go to church but despise religion as superstition and regard church-going as entirely unnecessary. The money that would be received from the tax on churches must be spread out over the whole community; therefore those who do not and will not go to church are compelled to pay increased taxes because of the privilege enjoyed by church members. Church-going is as a matter of fact a form of recreation which appeals to some citizens but not to others; these others prefer to take their recreation in theatres, dance halls, and lodge rooms; to be fair

to all, the state should also exempt these places from taxation if the churches are to be exempt!

Further, it was argued that, although the clergy claim otherwise, in reality from the point of view of the state churches are organizations conducted by the clergy for their personal profit. These make their living out of the churches as others do by the exercise of their trades and professions. Since then the churches actually receive an income under the protection of the state, it is only just that they should bear their share of the expense of government.

Again, it was asserted that the only claim the churches could have on the whole community must be based on their social activities. But in the first place these are offered gratuitously and often when they are not desired; secondly, similar work is done, and often better done, by non-religious bodies and by various departments of the state itself. Pure philanthropy can constitute no claim upon the state.

Finally, when the churches pleaded that the inevitable result of the rigid application of the new tax would be to drive them out of our cities, they were flatly told that that was their own concern and not that of the government.

It will be noticed that the name of God is never mentioned in the course of these arguments. As they stand, they are unanswerable. The privileges hitherto enjoyed by our churches were granted them because our governments still recognize that honor and worship are due to God, and they still feel bound to protect His property. But once this point of view is lost sight of or definitely denied, no further ground of argument remains. It is interesting that alone among the professedly Christian bodies in British Columbia, the Baptists declared themselves in favor of the payment of the tax, on the ground that our Lord Himself paid His taxes. But then He was living under a pagan government, in whose eyes He was just one Jew among many. If we are to accept the fact that we are living under a pagan government we have nothing more to say; hitherto we have been laboring under the delusion that we are citizens of an avowedly Christian country.

IV.

The practical result of the universal adoption of such a system would be startling. Supposing, as might very well be the case in numbers of our cities, the site of the church were assessed at $500,000 and the single tax rate fixed at 30 mills; the yearly tax would amount to $15,000. Add to this the amount to be paid on the clergy house and school, and the seriousness of the possibilities will be obvious. The position of the great cathedrals in our really large cities would be almost staggering. The problem could not permanently be solved by the sale of present sites and the purchase of new ones in less valuable districts, since in time the growth of the city would presumably bring about a recurrence of the situation.

It would appear that such a tax would effectually prevent the building and maintenance of large churches in the future. Catholics would be completely debarred from that particular form of devotion to the Blessed Sacrament which in the past has shown itself in the provision for our Divine Lord of dwelling places constructed of the best that earthly materials and human genius have to offer. The cheapest building in the meanest district will become the most practical and often all that is possible. The ceremonial consecration of our churches will become a thing of the past; a building cannot be solemnly set apart for all time to the exclusive use of Almighty God if it is to be perpetually burdened as it were with a mortgage held by the municipality.

The normal income of the church is derived from the voluntary offerings of the faithful. It is to be assumed that their faith would impel them to rise to the further obligations imposed by a situation such as that described above. At the same time the clergy would be driven rigorously to watch and husband the income from this source; in some regions it is possible that the number of Catholics may be so small as to be altogether unequal to bearing such a burden. In such cases it is not easy to see at present how the situation is to be met. Perhaps the clergy may be compelled to seek an additional means of livelihood outside the practice of their sacred calling; it may be necessary, since the state regards our church buildings in the light of purely secular structures, to erect halls that can be used

as churches on Sundays, and for some income-producing purpose during the week. At all events it would seem that only two courses are open to a clergy finding themselves in such a position: one would be to trust to Almighty God to sustain their work by a perpetual miracle: the other, to use to the full, under the guidance of His grace, the natural ingenuity with which he has endowed them, to seek out all possible sources of income and show by the successful adaptation of their methods to the new conditions that the Church is not to be crushed even by these extreme financial burdens. The situation of the Church in British Columbia at the present moment is unique; the single tax is not new, neither is the tax on church buildings; but the combination of the two gives rise to a novel problem. This may possibly prove to be of educational value for the future.

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## THE ORGANIZATION OF A CITY PARISH.

THERE is fundamentally no difference between a parish in the City and one in the country, and only minor differences in methods of organization. The general principles are the same and are vital. Summarily and in order of precedence these are three. The primary purpose of the parish is to promote systematically and with becoming splendor the public worship of God. This is to be secured by offering suitable facilities for discharging their religious duties both corporate and individual to the souls composing the parish membership, thus enabling them to develop their spiritual life and to maintain and increase their personal sanctification. Both these objects involve the indefatigable ministry of the clergy who are to be *dispensatores mysteriorum Dei* and, in a very real sense, the servants *servorum Dei*. Success will come from full conscious combination and application of these principles in every phase of parochial life and activity. The sad failure amidst apparent success that is sometimes evident to the keen discerner of spiritual values in a parish arises from misapprehension of the essential importance of any of them. For in this *bonum ex integra causa, malum ex quocumque defectu.*

For the sake of clearness let us consider first, the preliminaries of organization, and secondly, the organization itself. In the latter we shall briefly discuss (a) the mechanical or administrative part, (b) the liturgical life, (c) the organic development, (d) the coöperation of the laity, (e) the permeation of the clergy.

I.

While the fact that a parish has a business side must and can never be forgotten, the tendency to overemphasize the business aspect is a serious error, for a Catholic parish or diocese is not primarily a business organization and cannot be conducted altogether according to the principles of business efficiency. The heart must always be in evidence if the parish is not to become a mere machine that may produce perfect formalism but stifle true religion. "It is the spirit that quickeneth." The material interests need indeed to be carefully looked after; but never to the detriment of the spiritual. "Haec oportet facere sed illa non omittere."

For this reason the pastor organizing a new parish shall need a combination of the cunning of the serpent with dovelike wisdom, showing that he has taken a leaf out of the book of the generation of this world while still remaining a child of light.

II.

The choice of a temporary place in which to hold services until a site can be procured will at once challenge his judgment and tact. Previously he may have been able to gather some knowledge of the number and character of souls in his newly acquired portion of the Lord's vineyard. He may be aided in advance by the thoughtful zeal of a priestly confrère. Thus we read of the incumbent of a thriving parish that he had not only quietly suggested to the bishop the desirability of creating a new parish to be carved out of his own, but had secretly purchased a Protestant temple of error about to be abandoned by its dwindling congregation, so that in welcoming the brother worker the older laborer was able to install him *in situ*. There are pastors, too, whose desire for the salvation of souls in a large and increasing city parish cause them to build *ecclesiae filiales* and, when these are in the fair-

way, ask that pastors be assigned to them. On the other hand, there may be opposition, arising from narrow pastoral views, on which it is needless to dwell here. But these difficulties can be overcome in a negative way by placidly ignoring the petty spirit that creates them; and positively by properly advertising the new work to be undertaken in the interests of religion. Even the great metropolitan dailies consider the formation of a new Catholic parish as a news item and display the announcement of the opening services. Usually there is some district gossip sheet that gladly features an event of such local importance. Then there is the published list of voters from which, with the aid of the invariable one or two efficient laymen whom the Lord provides, to compile a valuable mailing list. A number of eager boys can be found to drop circulars in the letter boxes of apartment houses or to hand them in at the doors of private dwellings. The community spirit is thus reached and it is amazing to see how splendidly it reacts.

Gentiles and Jews are interested and the opening of the temporary chapel or church becomes an engrossing topic of conversation. Doubtless the new pastor will have one or more devoted friends from his former parish to assist in the preliminary work of organizing the initial services. These are of great value not only in the matter of material preparation but to act as *liaison* officers with the treasure trove of new helpers in the district, indoctrinating them with proper views of the worth of their new pastor and imbuing them with more or less accurate ideas of his methods. Then one or other of the former clerical colleagues or priestly friends of the new urban shepherd may find it possible to help him open up, thus giving a valuable *cachet* to his work by showing the sympathy of his fellows and their readiness to serve him.

It would be a mistake not to make the temporary chapel as attractive as possible. Economy or niggardliness in this direction is deplorable. On the principle that nothing is too good for the Lord, every effort should be made to have the micro-church a model of cleanliness, neatness, convenience, beauty, even of elegance as far as may be. Amidst the solidity and splendor of a real church the original parishioners of one parish recall with affection and a sort of regret the metamorphosed dancing academy or political club that became their Bethlehem.

The procuring of a suitable site for the permanent church will naturally engage the newly installed pastor's attention.

Fifty years ago the saintly Bishop Baltes of Alton found it expedient to legislate on the question of sites for new churches and laid down rules full of practical good sense, forbidding the purchase of sites in close proximity to railroad yards, industrial concerns or places where the noise would interfere with the quiet of public worship. To-day a bishop must be on his guard lest a site should be selected that would be for the comfort and accommodation of the clergy rather than for the convenience and service of the flock. The mistake is apt to be fatal or at least prejudicial, especially if it issues in the erection of a palatial rectory while the House of God is in the tabernacle period. In many dioceses this is avoided by the peremptory episcopal command for simultaneous development of school, church, and presbytery, usually in the form of a combination building, emphasis being rightly placed on the school.

III.

The preliminary organization must of necessity be amorphous, amoeba-like. But even so it should be dominated, pervaded by the dual principle of punctuality and personal service. In city life it should be remembered that time is of the essence of the contract, as lawyers say. And that in a double sense. In smaller communities and, indeed, in large cities before life became the complex it now is, the church determined the horarium of the people on Sundays. There was early Communion Mass and the last or parochial Mass; and household arrangements were timed accordingly. The reverse condition now prevails. It is important, therefore, to adjust the schedule of Masses, devotions and everything else to the manner of living of the community that is to be served. It is important to insist on the need of study of conditions in each locality, for these vary widely in the same general sections of large cities. Thus, for instance, there are in our great metropolitan centers localities with shopping districts distinct from the main area in which the famous shops are situated. The peculiarity of these lesser shops is that they remain open late on Saturday night. By the time the employees are free to leave, it is nearly midnight. When they have finished a much

needed lunch at home it is perhaps one o'clock in the morning. In thriving manufacturing towns the shopkeepers are obliged to keep open until one o'clock on Sunday morning. Humaneness demands that these circumstances be taken into account in making provision for Sunday Masses. Hence the varied time tables to be found in the same city. But then, the door is opened to abuse. The effort to provide late Masses has in some cases taken on the appearance of competition, as if the service were intended not so much for the purpose of providing for conditions such as those described, but in the unworthy hope of increasing the revenue by catering to indolent stragglers.

But time must be looked at from another angle. In city churches punctuality is of the highest practical value from the people's point of view. This will easily be recognized where the Masses are said hourly, as the building must be emptied of one congregation in sufficient time to permit of ventilation and tidying up before the next congregation pours in. The Masses, then, will begin promptly at the hour indicated. Indifference to or neglect of this fundamental regulation is responsible for much of the discouraging but growing habit of lateness for the Mass even of obligation. Nor is this matter of punctuality cardinal only for Sunday Masses. It is even of considerable, I should say, of equal importance on weekdays. For, again, in a city parish the greater number of those who go to daily Mass have to count their time by minutes. For the priest to be five or ten minutes late means frequently that many attendants cannot receive their daily Communion. It is a refinement of cruelty to preach the correct practice of the Church with regard to frequent Communion and then through lack of punctuality thwart those who desire to follow it. In this connexion it might also be well to emphasize the importance of providing Masses on weekdays up to the limit of the number of parochial clergy. To find three or four Masses going on at the same time because it is more convenient from the point of view of domestic arrangements for all the clergy to breakfast at a fixed hour is to misunderstand the relation of a pastor to his people. To permit a "free" Mass, which means a celebration at a varying hour, is likewise a misuse of available clerical material. *Sacerdotes propter homines* is a good motto to keep before the priestly eye. Too often it would

seem as if parishes existed to provide for the comfort of the pastors instead of giving these the opportunity of spending themselves and being spent for their people.

IV.

Another element in the mechanics of parochial organization is to keep always in view the comfort of the congregation. The elaborately cushioned *prie-Dieu* in the sanctuary or sacristy is a monument to the ordinary pastor's belief in St. Teresa's widely known dictum concerning comfortable praying. Why not embrace the congregation in its application? The present-day congregation is furnishing the money, usually in sufficient quantity, for the proper support of the church and school. Why stint them in the things that make for their better service of God through fear that a shadowy posterity will not bear the burden as well as these?

In a city parish one of the chief difficulties and one of the important duties is to establish an adequate means of correspondence between priest and people, between the altar and the pews. The wise pastor will press into service every dignified form of advertisement in order to avoid the serious blunder that so often allows the time that should be given to preaching the word of God to be absorbed by necessary but needlessly lengthy announcements. A bulletin board in the vestibule, a printed parish journal published weekly or monthly will enable him to dispense with more than a summary oral announcement. Our congregations as a rule are able to conduct successfully their secular affairs through the announcements made in the newspapers. A pastor has every reason to assume corresponding rudimentary intelligence in dealing with their spiritual concerns. It is painful to listen to reiterated announcements that merely stress the obvious or accentuate overmuch the purely material, while the spiritual necessary pabulum is thus tragically crowded out. The bulletin board with movable letters is easily the most serviceable form of announcement and is an example of how methods developed by the desire for efficiency in secular business can legitimately and profitably be employed in the administration of a parish. It will be found, also, that the individual not the syndicated parish monthly will be the more valuable. A proper sense of dignity

will reject advertisements from the parish magazine, as these usually savor of blackmail or petty graft. The people will contribute the expense of publication if the periodical is worth while.

Rome has had occasion recently to censure severely some ways of advertising church matters that good taste as much as spiritual delicacy reprobates. It is unbecoming the sacred purpose to have a church vestibule or, worse still, the outside wall or enclosure decorated with a dado of vivid and vulgar posters announcing in sensational fashion solemn ceremonial or dubious forms of entertainment. *Non decet.* Equally in bad taste are the eulogistic descriptions of parish happenings frequently furnished for the general reader of our Catholic weeklies. Some of these savor of the bait to attract outside quarry to our own preserves; others are simply coarse egotism: still others are positively disingenuous as when a pastor announces magnanimously that during the summer months he will remember in his Sunday Masses those who are absent from the parish, omitting all mention of the fact that he is obliged *sub gravi* to offer Mass on Sunday for his parishioners, absent or present.

We shall not speak of matters of business administration that are common to all kinds of parishes. Financial systems will be discussed elsewhere. But a note of warning and of protest may be in place against the tendency to permit the financial to obscure, overlay, crowd out or even tarnish the purely spiritual. Speaking generally it is difficult to see how we can sincerely preach the doctrine of Matthew 6: 1-4 and harmonize with it the cheap if not vicious methods frequently adopted to stimulate or intimidate our people into generous giving. It is conceivable that many may make their offering without the slightest reference to the fact that their names are to appear on a collection list. Taking human nature by and large, however, such practices strongly tempt to encourage motives other than those emphasized by our Lord. Similarly an honorable man will give in a collection what he has determined is proper and within his means, and will not be swayed by the fact that the collector is the pastor or other priest who, clad in the sacerdotal garments, in defiance of the enactments of councils and synods has left the altar to engage in this absorbing occupation. But

how many weaker brethren are influenced by this cowardly misuse of a sacred office and vitiate their giving by an admixture of human respect, vanity, or servility. The practice is unfair.

V.

Having developed the necessarily loose but helpful business organization thus far described, the founder of a city parish will plunge at once in *medias res* by introducing the complete liturgy of the church. The religious life of our Catholic people in the very nature of things must be developed through the liturgy. That is the conception of the Church worked out to such glorious results in the Middle Ages, blighted by the Reformation, to be restored and adapted to our modern conditions. The lacuna in our American Catholic life is chiefly that. We have not the liturgical spirit or we have allowed it to decay. We shall never achieve our proper place in the Catholic world until we have restored the liturgy in the life of our people. The organizer of a new parish has a magnificent opportunity to do that from the very beginning. He has no bad traditions to handicap him; many of the customs of the parishes out of which his has been carved may have been the abuses of which decrees of Sacred Congregations use such harsh words as "to be eliminated," "corrected," "extirpated," etc. He will have no difficulty in doing so. A word of explanation, an historical excursus, perhaps, will be all that is necessary. He will find the people keenly interested and immensely impressed by the information and instruction he can convey in explaining the correct practice of the Church. That practice he can completely introduce, equipped fully as Minerva from the head of Jove, by observing meticulously the ceremonial for smaller churches so admirably and fully set forth; for instance, in Fortescue's *Manual*. I have known men to cry with joy at beholding in the limited confines of a transformed dancing academy the complete solemn ceremonial of the Purification, Ash Wednesday, Holy Week, things they had never seen in the long organized parishes to which they had formerly belonged.

It means of course constant work with altar boys, amateur choirs, wholly uninformed sacristans, etc.; it postulates energy

and personal sacrifice on the part of the pastor; but the labor and hardship will be forgotten in the joy of feeling the response of a grateful people. The stimulus to continue will be felt. Gradually the workings of the Holy Spirit through the chosen medium of the liturgy will be discerned, and, as the parish progresses, deep will be found calling to deep. It is not to be expected that all will correspond or even many at once. The spirit that has created the desire for the shortest Mass, the unfortunate necessity that has developed the city parish church on the same line as the "pay-as-you-enter" trolley, the ignorance that accepts the low Mass as the normal Mass; the servile fear coupled with dense materialism that produces the crowds of half-grown youth and stalwart men standing or bent on one knee in the rear of our churches—this will have to be dissipated and the spirit of Pius X's *Motu Proprio* will have to saturate the pastoral mind before that correspondence will be fairly general. But it is bound to come, and its fruits will fill the pastoral heart with gladness. In many, if not most, large cities the plaint is raised that the sung Mass must be abandoned because of the sparse attendance. The answer to such timorous betrayals of the pastoral office is twofold. First the Mass is sung not because of the assistance of a large number of people but in order to give greater glory to God. Then let search be made for the causes of such a condition and let them be removed. They will in the main be found to be three: liturgical travesty, sacrilegious music, ineffective preaching. Tree surgery is one of the recent developments of the application of efficiency in an unusual department. Pastoral surgery can be equally as effective. The wise founder or organizer of a city parish will do well to begin with sane and healthy, not diseased conditions.

## VI.

The liturgical life of the new parish being thus properly established, it will be as easy as it is important for the pastor to proceed to turn into an organic what is up to now an amorphous though vital body. This will be accomplished through the establishment of appropriate sodalities or religious societies. These are the organs through which the pastor can best act upon the entire body and for its benefit. Judgment

must be exercised in determining what organs are useful and important. Parochial organizations can be so numerous as to become bewildering. Moderation is the safest rule. The various promoters of these confraternities are not the surest mentors to follow. Their horizon is apt to be either more expanded or contracted than that of the individual pastor. Their enthusiasm is calculated to infect him until his good sense is disturbed. He must consider the matter chiefly from the point of view of the needs of his parishioners.

Through and because of his sodalities the pastor will best be able to organize the devotional life of his parish as well as to find opportunity either to intensify interest in general parochial affairs or to stress some particular phase of parochial life, activity or need. The invitation to assist at October devotions, for instance, is likely to fall unheeded on many ears when addressed to a Sunday congregation. But if it is followed up by insistence at the usual meeting of each society, the result is apt to be greater. Then, to illustrate further, while some good may be done by guarded and decent reference to indecent modes of dress before a general congregation, much more good may be accomplished by some plain though delicate speaking at the meeting of the Children of Mary, if that be a woman's sodality as with us it commonly is.

In a way there can be too much public devotional life in a parish. The wise organizer will therefore cling to what are recognized as general devotions, giving every opportunity for the practice of private devotion and through societies encouraging special devotions. He will not make the serious, perhaps fatal blunder of cutting his people off from the fullest development of their devotional life. It furnishes what may be described as the spirit of obligatory religious life. Without that spirit there is danger of aridity or stagnation.

Piety and reverence for religion will warn him against the introduction of such devotional practices as are transparently of the money-getting sort. The spirit of zeal will teach him how his people can have all the advantages of these without the emphasis of a legitimate financial connexion. The broad tolerance of *pia mater ecclesia* will instruct him in the rights of his people and prevent him from committing the *bêtise* of identifying his personal tastes or prejudices in devotions with the

wish or command of the Church. He can very well preach the observance of the eminently necessary devotion of the fifty-two Sundays without discouraging that of the nine first Fridays. By careful and intelligent study he will front the inconveniences of many devotions and practices, distasteful to him perhaps but satisfying to others cast in different mould. Thus he will demonstrate an aspect of the Catholicity of his Church. By a large and liberal policy he will obviate what may be an irritating tendency on the part of his people to frequent other churches. They have a right to go where they can find what they need. The wise pastor will see that their needs are adequately, not foolishly however, provided for at home.

## VII.

The complex life of a city parish will early bring to the new pastor the conviction that if he is to secure the best results in his work he must devise means of utilizing the ability, energy, and good will that are latent in many of his flock. To be a successful business man should not be accounted one of the chief glories of his own ministry. But to be able to pick and choose and use rightly the abundant material at his disposal will constitute a valuable asset. In the first steps of organization he will cast about for men suitable for the important but delicate duty of ushering. Remembering that in a sense these will represent him, he will select the higher-type male members of the congregation. In this we can take a leaf from the book of non-Catholic churchmen. Albeit our congregations are flocks, they are not cattle to be herded, but sensitive human beings to be carefully considered. In providing gentlemanly ushers who by the exhibition of courtesy, tact and forbearance will bring the human personal element into their dealings with his people, the pastor will have at once gone far in establishing a valuable *esprit de corps*. The congregation will be on the road to become not merely an *ecclesia* but a *familia*. That once achieved, the way to the most pleasant and kindly personal relations between pastor and people and also among the people themselves is assured.

It is important, also, for the pastor to consult intelligent and capable men of his parish upon his business problems, which

are after all their own concerns. He is never committed to follow their advice blindly. And that for two reasons. Their experience has not been in matters identical; and furthermore very few of them have had to deal with projects quite as big as those involved in the building up of a parish. In this as in all other dealings with the laity let it be made plain that the pastor in consulting is thoroughly sincere. His liberal education, wider knowledge, and especially his intimate acquaintance with the underlying spiritual fact will enable him to discuss all suggestions intelligently, to avail of every submitted experience, and to decide in such manner as to secure the enthusiastic coöperation of all. The business affairs of a parish are not after all the *mysterium fidei*. The financial response of the parishioners will be the heartier and greater where they feel that they have had an active participation.

The women of the parish must likewise be considered as factors of use in its organization. Their especial field should be the care and ornamentation of the sanctuary. There is no reason why we should spend money unnecessarily upon vestments, linens, etc. In almost every parish the human material is present that will enable an intelligent pastor to provide his church at comparatively slight expense with all the ordinary vestments, etc. he needs. It is a question of utilizing the ability, technical skill, economy, and good taste that enable women to dress well or to dress others well and even elegantly. Dressmakers, seamstresses, buyers, pattern cutters, designers abound among even our humblest congregations. It is an easy matter for a pastor who is acquainted with the literature of the liturgy to give the inspiration and furnish the models, leaving the execution to those who are skilled in similar things in other departments, and who are only too eager to dedicate their talents to this closer service of their Eucharistic God. The new pastor can almost at once shed the ancient idea of an altar or tabernacle society that meant no approach to the sanctuary other than monetary contributions to be expended upon the tawdry ugliness or machine-made garishness of commercial *ornements de l'église*. By making good use of feminine instinct for finery and directing it to higher standards of ecclesiastical beauty he can at once add to the *decorum domus Dei*, and at the same time economize his resources.

The counsel of the women will be particularly helpful to the careful pastor in what may be called the housekeeping of the church. Scrupulous cleanliness, elegant neatness, should characterize the city church.

## VIII.

Finally we come to the Alpha and Omega of all truly successful parish organization, what I have ventured to call for want of a better English word, the permeation of the clergy. The priests must pervade all things in the parish; they must be indeed all things to all men. The "one man parish" is apt to be a pretentious failure. It is delightful to a well balanced pastor, whose assistants have a loyal and loving spirit, to hear his church spoken of as the possession of one of them who happens to be most frequently in the eye of the people, while his school is attributed to another who is deputed to care for it. Where the spirit of the clergy is what it should be, this bespeaks "team work" of the highest order. Perhaps the most perfect example of it will be found in the picture formed in our minds of our Lord's reception of His disciples on their return from their first missionary journey, their glowing recital of their deeds of prowess, His calm understanding of it all and gratefulness that the work was done. Self-effacement must be inscribed on the escutcheon of the pastor of an urban parish. But this would mean the merging of self in a common priesthood.

The pastor will set the example of constant work to his curates if he wishes to succeed. He will never make the mistake of asking or expecting them to do things unless he himself is ready and willing to do them. There is nothing in parish work, from mopping up the floors to presiding in solemn state at an elaborate function, that should be beneath the pastor. *Paratus ad omnia.* Remoteness from clergy and people, refusal to do the ordinary work of the ministry, is to misunderstand the dignity of the parochial office. That consists in the privilege to serve. This service will prompt the pastor to imbue his priests with the idea that the parish is the joint patrimony of all. With proper spirit among the clergy canonical rights can safely be left to take care of themselves. All therefore will be personally interested in everything that

concerns the parish. Omitting what is obvious about strictly pastoral work, such as the administration of the Sacraments and the like, efficient organization in the urban parish will induce the clergy to make a special effort to get to know their people, a peculiarly difficult task in the greater cities and in every parish whose population is largely fluid. Census taking in such parishes has its unique difficulties and discouragements that are the connotation of frequent movement on the part of parishioners. In the "drive" for the welfare activities in New York City during the war Catholic pastors learned a way of solving the hitherto baffling "elevator apartment house" problem. The managers of that very successful campaign procured from the real-estate agents of these properties permits for their canvassers that were Open Sesame to these carefully guarded domestic lairs. It was not, then, difficult for the pastor of a parish to secure through these self-same agencies similar permissions. And the services of the canvassers were likewise availed of. Hence in many parishes there exists a permanent and valuable organization of those who aided in the various "drives" now of happy memory, and whose assistance is of untold worth to the pastor in the work of gathering data for a personal visitation. Unhappily, the idea of such visitation has become tainted with that of money gathering. However valuable may be the utilization of pastoral visitation for collection of tithes or their equivalent in settled localities, the mere suspicion of it is apt to frighten many and so proves a difficulty in the way of a purely spiritual quest.

But a valuable supplement to the parochial visitation is the facilitation of intercourse between clergy and people. In some respects the presence of the priest in the vestibule is of more consequence than in the vestry of the busy city parish. City people, strange to say, are church-shy. They are suffering in great measure from erroneous traditions that made taboo any interfusion of church and social intercourse. Barriers can easily be burned away by the pleasant nod and smile of recognition in the vestibule or the neighborly word of greeting, while the presence of the priest will prove a potent help in matters of direction to the corps of ushers and sometimes be of extraordinary value in the solution of unexpected problems, such as, for example, a hurried dismissal or an unforeseen overflow.

Ushers frequently make wise regulations more inflexible than would the regulator. His personal presence will be an aid to their sane enforcement without allowing them to become wooden.

Sunday morning is by excellence the busy time of the pastor, and it should be likewise of all the clergy. The idea that the province of the assistant priest is merely to perform the task assigned to him and be content with that will be dissipated by the truly zealous pastor. The presence of the priest, whether pastor or assistant, is what counts. It is, for example, of little practical value to urge attendance at the High Mass if the people never see any of the clergy assisting thereat, unless actually officiating. The aim should be to indoctrinate the clergy with two ideas, one that they are the essential ministers of the *cultus publicus*, the other that such ministry is best fulfilled by the institution known in the liturgy as the "choir". As this does not exist in our churches, or to a very limited extent at most in some churches served by the regular clergy, the pastor especially of a newly organized congregation will try to build up the idea by himself assisting at every parochial function and urging his assistants to follow his example. The people will more readily follow example than precept or objurgation. If, too, the clergy are fellow sufferers from the three defects mentioned above, there is more probability of drastic reform than if the people suffer alone.

By an extension of the same idea it would be ridiculous to expect our people to flock to liturgical services in the afternoon or evening or to devotional exercises, if they know that perhaps the *pars major* of the clergy are off making holiday or possibly visiting at some more favored houses in the district enjoying the refinements of social intercourse, while "the man on duty" is *in choro*. The triumph of parochial organization will have been achieved when every one of the clergy will feel not the obligation but the desire to share in the public worship of God in his church whenever his other duties will permit.

This pervasiveness of the clergy, their influence permeating every activity, will give energizing life to all parochial work. Parishes are not unknown where the school children have never come in contact with the personal presence of the pastor, in

some cases indeed of any of the clergy. Nor is it phenomenal to find societies atrophying because their spiritual director is never seen at their meetings. In efficient business the directing head has within his reach every controlling lever of the machine; makes it a point to become personally acquainted with not only the working, but, as far as may be, with the workers of each department. The presence of "the old man" by word, order, subtle influence, is felt and acknowledged by every human cog in the plant. So should be the action of the clergy in a well organized parish. And the lubricating oil will be the disinterestedness, self-sacrifice, devotion, effacement that spring from the love of Christ in the heart of his priest. *Cor ad cor loquitur.*

JOSEPH H. MCMAHON.

*New York City.*

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## ORGANIZING A PARISH IN CENTRAL PENNSYLVANIA.

### From the Note-Book of a Parish Priest.

### I.

ON the morning of the fourth of March, in the year of our Lord 189-, looking as usual through my by no means large correspondence, a letter bearing the handwriting of the Bishop invited and received prompt attention. By the way, I have sometimes wondered whether or not our Ordinaries realize with what rapidity the envelopes bearing their missives to the junior, and once in a while even to the hardened senior, clergy are made to discharge their contents, so that the worst, should there be a worst, may be known as speedily as possible. Following this time-honored precedent, a brief though momentous epistle came to light, which proved to be nothing more nor less than my appointment to organize a parish in the northwestern suburb of the flourishing town of Hilford.

As the purport of the letter gradually unfolded itself, my first feeling was one of candid consternation. For, my tastes ran much more to books than to bricks, and my ideal, when my novitiate as an assistant should be over, was to obtain a quiet village parish—I had even then my eye on one whose attractions were above the average—where I could devote a large

share of my time to a favorite study, " far from the distractions of city life," as the catalogue of my Alma Mater used to describe its location. But, an abnormally energetic Bishop, whom the Holy See shortly before had sent us, somehow or other, did not appear to know anything of clerical careers *in otio cum dignitate.* Indeed in a year his Lordship had raised more commotion in all ranks of the clergy than his predecessor in a decade, very much to the chagrin of those who desired a quiet life. To begin with, the new Ordinary had developed what the *antiquiores* characterized as a " mania " for erecting new parishes, by the simple but annoying process of cutting off growing suburban sections from centrally established churches, whose seating capacity was by no means overtaxed. Obviously, the wise and experienced affirmed, there was no sense in such doings, and consequently, argumentatively, *res finita fuit.* Whether or not the Bishop knew of these adverse opinions on his disturbing policy, of course, we could not say; but if he did, he made no sign, and the new parishes kept coming into being. Three had already been established, and now a fourth was decreed, with my humble self as the predestined wonder-worker, whose function, in the next twenty years, it would be to create a complete parochial establishment—church, school, rectory and convent—in a territory where at the moment less than fifty Catholic families attended Mass. Nor was the mere erection of new parishes the only disconcerting episcopal innovation; almost worse still was the fact that the pastors chosen to develop them were invariably young priests, only a few years out of the seminary, rather than experienced, middle-aged pastors: one more argument, in the judgment of the grave and reverend seniors, whose reasoned conclusions were founded on the experience of four or five decades, to prove that the diocese was on the road to imminent disaster.

However, while the wisdom of the wise by no means sanctioned the episcopal policy, yet " ours not to reason why," but rather to labor with what vigor we possessed, with God's help, to justify the confidence our appointments implied. And even while we had been listening to the pronouncements of the elders, along the lines indicated, I fear the modern, precocious juniors, on the whole, were rather inclined to think that the Bishop might in the long run prove right. Perhaps, too, they

were a bit flattered to be chosen for real yeoman labor, though in my own case, as explained, I had not the least ambition to be a pioneer. But, even aside from a rather well developed distaste for the material side of clerical duties, so exacting in the United States, I really had no experience whatever in parish administration. For my pastor, a scholarly but distant personage, was a firm advocate of the principle, which he practised to the letter, that an assistant should (1) strictly attend to his own business, and (2) that his business was just barely to do what he was told. Under this peculiar system of training I recall that once, in the entire period of my curacy, I had received some pew rent, for which I had to draw, from my inner consciousness, an original receipt: the official receipt book and pew roll were kept under lock and key.

Despite these handicaps, on the day appointed I reported at the episcopal residence for further instructions. My reception was very cordial and, in a few words, the Bishop outlined what, at the outset, with the divine assistance, he wished me to achieve. He would not, he added, burden me with minute instructions, for the reason that, in his opinion, no man can organize a parish after the detailed plans of a superior. Certain general principles, it is true, fit all cases, but different circumstances demand different treatment, and this must be the product of the individual whose duty it is to apply it.

That same evening I arrived at Hilford, and proceeded to pay my respects to the pastor of St. Joachim's, from whose parish mine had been detached. Father Kilmer was most kind and I gladly accepted his invitation to reside with him until a house could be secured in my own territory. From the *tête-à-tête* which followed I derived much useful information. The new parish, to be known as St. John's, comprised about seventy families, many of whom, because of distance from St. Joachim's, were far from regular in attendance at Mass and the sacraments. In the few years he had had charge of the mother church, Father Kilmer informed me, he had made many and strenuous efforts to bring his suburbanites to see the error of their ways, but with a minimum of satisfactory results. It was disheartening, he said. For instance, repeatedly he had made appointments to see delinquents in the evening, the only time they would be at home. But hurry as he would after

supper he would generally find the birds flown—the news of his coming had leaked out, at one time through the innocent prattle of a child, at another through the garrulity of age. And even when he did catch his straying sheep, the outcome rarely amounted to more than a promise without performance. The children, hope as they were of the future, proved an equally difficult problem. They lived too far away, so the parents were invincibly convinced, to attend the parish school, while their attendance at Sunday school, in most cases, was so irregular as to be practically fruitless. Pointed instructions from the altar, supplemented by circulars to the parents of absentee children, had brought no adequate response, the consequence being that Father Kilmer, an earnest, zealous priest, became thoroughly disheartened over his suburbanites.

Such was the state of affairs when one day, in obedience to a disconcerting habit he had of turning up in places where he was least expected, the Bishop dropped in, unannounced, seeking what he might find of information useful to his office. In reply to a leading question the facts just related were soon poured into the ears of a sympathetic Ordinary, who, as a remedy for the conditions deplored, there and then suggested the establishment of a separate parish in the district in question. When he had recovered somewhat from the shock of this proposal, the pastor hastily proceeded to explain that, while he would be happy to get rid of what was merely an annoying responsibility, at the same time, judging by their past contributions, he greatly feared that his unsatisfactory charges would never be willing to erect a church and maintain a priest. But the Bishop had no anxiety on this score and, thanking Father Kilmer for his ready assent, for the moment closed the subject with the words " Dominus providebit ". The next act opened with my presence on the scene.

Notwithstanding the discouraging prospect thus revealed at the opening of my pastoral career, those two words of the Father of the Faithful, *Dominus providebit*, as quoted by my ecclesiastical superior, supplied the antidote the occasion demanded, so that I retired for the night full of hope for the future. Next morning, after offering the Mass of the Holy Ghost for myself and my people, Father Kilmer kindly volunteered to introduce me to a few of the more important of my

parishioners. These proved to be men of solid faith, who warmly acclaimed the Bishop's decision to give their district its own pastor. After some discussion it was decided at once to rent an available, centrally located hall, and that same evening the two Hilford evening papers announced to all concerned that the Rev. John Hartington would hold religious services the following Sunday in Odd People's Hall, for the Catholics of the city's most promising suburb.

Sunday morning came, and found a hopeful, yet anxious pastor, long before the hour for early Mass, awaiting his congregation. About 7.45 Mr. Smith, one of the gentlemen to whom Father Kilmer had introduced me, came on the scene, with his wife and several nicely dressed children. After introductions and a cheery greeting Mr. Smith volunteered to organize a corps of ushers, whose chief function, however, for the time being would be to look after the collections.

At eight promptly, in borrowed vestments, I approached the improvized altar and when I turned to read the Gospel, about fifty people were present: a small beginning, one must say, but yet a beginning. My opening discourse explained the situation. I was sent by the Bishop, the Chief Pastor of the diocese, and as such the direct representative in that territory of our Saviour Himself. My mission was, with God's help and their coöperation, to establish a parish in this portion of the town of Hilford. To one who looked at the matter with the cold eye of the business man the project might not appear feasible. Among the parishioners, even, there might be those who for a time would prove reluctant to make the sacrifices necessary to erect a church and maintain a pastor. As loyal Catholics they were asked to bear in mind that, while in human affairs prudence is an estimable virtue, in all that concerns God, on the other hand, the history of the Church is one long tale of divinely inspired imprudences, which have proved immeasurably successful. Can one imagine, for instance, anything, from the worldly aspect, more imprudent than the mission of the Apostles: twelve illiterate men, of a despised race, speaking an obscure tongue, and that badly, with no gift of eloquence, no attractive personalities, and no material possessions? Yet those Apostles were the instruments chosen by God to carry His divine message to the world, and nobly did they achieve

what God had demanded of them. So is it always in relation to the divine: the human instrument is nothing; God is everything.

Following this precedent, the truth of which has been demonstrated times beyond number, the pastor and people of St. John's shall in time, with God's blessing, let no one doubt it, create a flourishing parish. Such an achievement, of course, will demand some sacrifice; but sacrifice is the essence of religion. All Christians worthy of the name must take seriously the injunction of Christ to make themselves friends of the mammon of iniquity; an opportunity was now given to all present to obey this command even to the letter. Within a century this fair land, which so generously has extended its hospitality to the oppressed of the Old World, has witnessed a marvelous Catholic growth. Innumerable parishes have sprung up, north, south, east, and west. Schools, colleges, and universities as well, the product of such sacrifice as has rarely been paralleled even in the history of the Church, have come into being, to the great advantage of our people, who thus have been enabled to preserve for themselves, and hand on intact to their children, the pearl of supreme value, the heritage of Catholic belief. On this day, and in this place, a new unit is being added to the grand total of American Catholic effort. For the moment it is as the mustard seed just placed in the soil, but if cared for assiduously, priest and people coöperating, two decades hence, they or their children shall be in a position to view daily, with devout satisfaction, a church, a school, and the other usual parish buildings, the whole a standing demonstration that they are not unworthy descendants of ancestors who deliberately sacrificed earthly, that they might secure heavenly, treasure.

With some amplification this inaugural talk was repeated at the later Mass; and at two o'clock p. m., in a meeting of the congregation, the important subject of ways and means was directly taken up. About a hundred persons, fairly well divided between the sexes, with some small boys thrown in, were present. The spirit animating the assembly proved excellent and it was decided that the property required for a complete parochial establishment should be purchased: the Bishop with the pastor should make the selection. Subscriptions were

opened and, before adjournment, the handsome sum of four thousand dollars was promised.

The following week was devoted to securing a temporary rectory within the parish limits, whence operations could be carried on with greater convenience, and to the purchase of property. A sufficiently commodious house was found with little difficulty and, in a few days, nicely furnished, through the efforts of a ladies' committee. At the same time three available lots were discovered, of which fact the Bishop was duly informed. Promptly he came on the scene and, after quietly viewing the possible sites, before reaching a decision suggested a walk to the summit of a rather steep hill which overlooked the entire district. From this vantage point we took our bearings, and the episcopal sanction was given for the purchase of a plot which, manifestly, was the best adapted to our purpose. Within a few days the property was bought for the reasonable sum of six thousand dollars.

The next article on my program was to engage the services of a competent architect, an undertaking not so easy a quarter of a century ago as it is to-day. For, *in illo tempore*, the one great criterion of Catholic art was *cost*. Fortunately, however, shortly before my appointment to St. John's, I came across a highly suggestive little book on church building, by a writer who was even then commonly acknowledged to be one of the best of living authorities on medieval architecture. That small book was to me a revelation, though not at all a pleasant revelation. For the author, while pretty roundly censuring American churches in general, was particularly severe on the Catholic Church because, as he claimed, of the almost complete disregard shown in her ecclesiastical structures of the splendid art traditions of the Middle Ages. And not only did he claim this: he proved it by the comparison of some of our most pretentious modern churches with typical medieval buildings of the same class. I recall particularly the illustration of an altar in a great Catholic cathedral which he gave as an example of nearly everything that an altar should not be.

The persual of this work I now regarded as fortunate, since it placed me in the happy theological position of knowing enough to doubt. The outcome was that, after consulting with some competent advisers, I was able to secure the services of a young

architect who in the intervening years has become a leader in what may be called the architectural and art renaissance of Catholic America.

The material phase of my task thus taken care of, once installed in my little rectory, in the midst of my people, the next and continuous act on the schedule was seriously to take up the primary work of my mission: the salvation of souls. As a preliminary of course it was necessary to know the exact spiritual status of each adult member of the parish, an object which could be attained only by a carefully made census. Two weeks of strenuous labor, from early morning till late evening, completed this important task. The data gathered proved to be, in about equal parts, edifying and the contrary. The complete number entrusted to my charge comprised four hundred and twenty-odd souls, in eighty-five families: I discovered about fifteen nominally Catholic families over and above those on the list obtained at the mother parish. From the standpoint of origins, about two-thirds were of Irish birth or descent and one-third of German or old American stock. But it was with the greatest satisfaction I ascertained then, what subsequent experience confirmed, that the national question, practically speaking, did not exist. True, each nationality loved its ancestral traditions, and many pleasant chats I have had about the glen of Aherlow on the one hand, and the castled crag of Drachenfels, with its neighboring keeps on the wide and winding Rhine, on the other: for I was somewhat familiar with the beauty spots both of old Ireland and the fatherland. And how delighted the exiles from Europe were when they discovered that their pastor knew something of, and appreciated, the lands from which they or their fathers hailed. Indeed my sincere admiration for the sturdy Catholics who, in Ireland, so manfully sacrificed all for the faith of their fathers, and in Germany from the days of the great Archbishop of Cologne, whom Prussian tyranny, a hundred years ago, threw into prison for his defiance of Erastian laws, proved to be not a little helpful in the spiritual mission for which I had been sent among them. But while each section of the parish loved the folklore of its ancestors, race prejudice was at a minimum. Moreover, intermarriage between different stocks was of frequent occurrence, so much so indeed that one discovered with some amusement

that Mrs. Schwalbe talked with an accent strongly reminiscent of County Clare, while Mrs. McSweeney's English, fluent as invariably it was, left no room for doubt that her youth had been spent in the shadow of the Black Forest. The good feeling thus existing I took care to foster and, once having explained the international character of Ireland's Patron Saint, whose spiritual children in so many instances are to this day venerated as the Apostles of portions of France, Germany, and the Netherlands, a genius of the parish originated the custom of appointing a committee exclusively and rigorously of German descent to arrange for the annual celebration of St. Patrick's Day.

More than half the parish, the census revealed, were heartily in favor of its establishment, and spoke hopefully of the day when it should have its own school, under the benign direction of sisters, even though in the best families it too frequently occurred that John or Mary was careless about church, or had not complied with the Easter precept, or was keeping company with a prospective Protestant wife or husband.

Such was the brighter side of the picture. What of the other? The intermediate grade between the better and the worse comprised just a third of my charge. It consisted largely of families in which either husband or wife was a non-Catholic, with the inevitable trend on the part of the offspring toward indifference. In most of these cases the situation began with strong prejudice on the one side and a none too fervent Catholicism on the other. Yet it was curious to discover in several instances that a Catholic wife who, at the outset, was easy-going in the practice of her religion, subsequently rose to the occasion, and by sheer pluck first raised her children in the faith, and finally won her husband as well, often on his death bed.

The third category was represented, on the one hand, by some nominally Catholic families in which, from disuse, the religious instinct was almost wholly atrophied, and on the other by the mixed-marriage family where the Catholic party was "liberal". The former variety would promise much and do nothing; the old Adam was in complete control. Equally hopeless was the "advanced" group, the chief ingredient of their liberalism being a constitutional inability to accept the

unity of the Church, under the headship of the Pope. One could be saved by just not cheating or lying, you learned; while such trifles as the variety of offences against the Sixth Commandment were just pardonable human frailties. External decorum was the moral code of the semi-Catholic parents of this type, who had no serious conception of parental obligation. So long as their children spoke nicely, were well dressed and fairly obedient, they were wholly content. They could worship God at home, they told you; though, when questioned, they had reluctantly to admit that even this principle they neglected to practise. But of one thing they were strongly convinced, namely, that they were just as good as—they meant better than—those who wore out the kneeling-benches in church.

Thus, for the erection of a church, I could count on the loyal coöperation of not more than fifty families; for, besides the indifference to religion that normally prevails in the offspring of mixed marriages, financially they are not in the least reliable. As to the pecuniary circumstances of my people, the situation was quite satisfactory; a few were well off, while practically all the remainder were skilled workers who earned good wages and for the most part owned their own homes. This last circumstance was by no means unimportant, since it made for a stable population.

Doubtless in any Catholic country of the Old World, in this age, the feat of erecting an ambitious church, at a cost of some twenty-five thousand dollars, with less than three hundred dependable parishioners, would be considered out of the question. But in America such exploits have been the rule rather than the exception. In this particular instance the manner in which success was achieved shall now briefly be related.

## II.

Following the Bishop's counsel, from the beginning my principal efforts were directed to the task of bringing every individual of good will in the parish, over the age of seven, to assist at Mass on Sundays and holidays of obligation. At first, of course, the inconvenience of worship in a public hall was no small drawback; in spite of this, however, after completing the census, which had brought me into personal contact with almost

every soul in the parish, I was gratified to note a largely increased congregation at both the Sunday Masses. In a month, by actual count, the attendance of the first Sunday was just doubled. But, lest this first fervor should evaporate, at an early date I announced a course of instructions on the Mass, the intention being to impress the congregation with the immeasurable importance of the Holy Sacrifice to humanity at large, and to Catholics in particular. The plan was to give a concise résumé of each instruction at the early Mass, while at High Mass the topic for the day was full treated. A printed leaflet containing the subjects of the various discourses, about a dozen in all, was mailed to each family in the parish, good, bad, and indifferent.

The attention with which the congregation followed this first course of sermons was so manifest that at its conclusion I decided to follow it up with a series of courses to extend over several years, on the Creed, the Commandments, and the remaining Sacraments. Indeed, from many expressions of opinion received at the time my conviction gradually became stronger that doctrinal and moral instructions are most helpful, not to say necessary, to our Catholic people. For, the average Catholic leaves school at an age when the expressions of the Catechisms, in numerous and important instances, are chiefly big words, the meaning of which an undeveloped mind is unable to grasp. The consequence is that, while our boys and girls as a rule practise their faith in a manner fairly satisfactory, they have no really adequate knowledge of their religion, and are utterly unable to defend it against the specious objections which, in this country, in everyday life, they are sure to encounter.

In due course of time the handsome new church of St. John the Evangelist was completed, and dedicated with the usual solemnities. This visible evidence of parochial development naturally proved a great spiritual asset, so that in a short time the congregation began to display a strong affection for the House of God which their sacrifices had erected. Shortly after the dedication services a mission was arranged for, and achieved the best results: a considerable number of hitherto hopeless stray sheep returned to the fold, and a score of converts, mostly the non-Catholic parties in mixed marriages,

swelled the roll of St. John's membership. Many of the former class, of course, as always, proved to be the characteristic mission products, who during six days rise faithfully at 4.30 a. m., for early Mass, and then, exhausted by a week of strenuous effort, miss Mass the following Sunday. But a certain proportion of the stray-aways came back to stay and still persevere. Of the converts about two-thirds became excellent Catholics; the remainder either dropped off altogether—the seed was planted in poor soil; or still alternate between fits of extreme devotion and extreme laxity.

So much for the spiritual beginnings of our new parish. I shall now briefly discuss the methods employed to meet the considerable expense entailed for the purchase of a lot, the erection of a church, and the furnishing of a rectory: the total amounting to about thirty-five thousand dollars. How was this sum raised, or for the time being arranged for? The original subscription, in the first place, with the other revenue accruing for the construction period, totaled about eight thousand dollars, over and above current expenses. Thus, after the dedication, the church property was mortgaged for twenty-five thousand dollars, while the floating debt, not yet demanded, amounted to some two thousand: a rather heavy burden for less than a hundred families to carry. At the same time I have ever had a strong constitutional objection to "talk money"; it had always seemed to me unfortunate that so much of the short time allotted to the Sunday worship of the Almighty should be wasted in harangues about such mere accessories as the material structures required for this purpose. But the question was, could such harangues be dispensed with? The Bishop said they could, and the means to this end he recommended was—just printer's ink. "Print everything in the shape of a collection," was his advice; "public opinion will do the rest". How wise this counsel of the Ordinary was within a year sufficiently demonstrated: indeed from a few months after its erection to the present moment nothing more was necessary at St. John's than an intimation, courteously conveyed, of the need of the moment to bring in all the money required. It is, of course, a fact well known that in every parish the majority discharge their financial obligations in a generous spirit. Most Americans have the business instinct, and therefore, in relation

to church finance, once the pastor has demonstrated his ability to employ his revenue with good judgment, the rest is a matter of detail. When our people are informed periodically—and in the beginning of one's career the oftener this is done the better—of the amount received and the manner in which it was expended; in other words, when the pastor takes the congregation completely into his confidence, the problem of finance is largely solved. The only remaining task is to bring the church slacker, who, until exhibited under the limelight invariably has most to say, to a full realization of his obligations. Printing accomplishes this object in most cases; where it fails the matter is hopeless.

Following this mode of operation, six years sufficed to pay the entire debt on the parish, while an additional two years saw the erection of a rectory capable of accommodating, when needed, two priests, and free from incumbrance. Meanwhile the parish had increased from eighty to a hundred and fifty families, and now arose the question of the erection of a school.

For in the United States to-day, with practical unanimity, a school is rightly looked upon as the indispensable auxiliary of every Catholic parish. Of the need of a school in my own parish I was from the first convinced; but of course one had to creep before undertaking to walk. All the same it was with no small degree of impatience that during eight years I waited for the propitious moment to arrive when I would be able to gather the children of my parish together six days of the week, that they might be trained in accordance with the best traditions of the Church. For despite all efforts made to establish a bi-weekly class of Christian doctrine, the results were meager. True, where parents took a serious interest in the religious training of their children, a fair degree of success had crowned the efforts of the Sunday-school staff to instruct the younger generation in the tenets of their faith. But the way of the average parent in these days appears to be to throw as much as possible of his responsibility on both the Church and the State. At all events, despite all manner of efforts, the attendance of a too large proportion of the children was irregular, and the application of a low standard. Sunday after Sunday more than half the children would present themselves with ill-prepared lessons; and exhortations, as well as private reports to

the parents concerned, brought indifferent results. In many instances even bright children regarded the Catechism class as distinctly a bore, which, because they were minors, they were compelled to endure. That is the attitude I have almost invariably found in Catholic children who attend the public schools. Of course one will always find exceptions to this rule, but even in these cases there are drawbacks.

Yet, I did not expect to find in St. John's congregation the same degree of enthusiasm for the establishment of a school that I had for a church, and for reasons which most priests have encountered, in one form or another, among a certain class of Catholics who make a fetich of the public school. This peculiar creation of the American republic which, under the guise of neutrality, makes no effort worthy of the name to train its youth in morals, is esteemed by our co-religionists of the type in question as the be-all and the end-all of education. In the process of arriving at this conclusion the chief factor appears to be what I would call unconscious atavism. Coming from lands, in many instances, where the Catholic Church for centuries was treated as a mere seedplot of superstition; in which the "churches" were always Protestant, whereas even Catholic cathedrals, with a dozen times their capacity, were just "chapels"; where the Catholic population, with a fortitude and self-sacrifice without parallel, had clung to the faith of their fathers, the sentiments of these exiles in the United States were frequently of a rather mixed character. For, just as at home the best of all material things, including the best endowed educational institutions, were in the control of the dominant Protestant body, so, they concluded, the splendidly endowed public school system of the United States *must* be immeasurably superior to the unendowed, sometimes poorly housed, Catholic parish school. It was, in another form, the same argument as that which made cost the supreme criterion of the value of a church. Thus, to follow the principle to the end, these wise Catholics should admit that the twelve Apostles were very poorly equipped, intellectually and materially, for the work their Divine Master commissioned them to achieve.

But while the difficulty thus outlined manifested itself when first I proposed the erection of a parish school, it really never proved serious, and for this reason in particular, that in the

previous eight years I had won the confidence of the congregation to the extent that they were willing to follow my initiative, even though not fully convinced of its utility. I venture to say that this is one of the most admirable traits of our American Catholics: invariably they are willing to accept the leadership of their clergy. Such was the case now, and in a year a parish school, with gymnasium equipment of the latest type, took its dignified place beside the church. It was in compliance with a suggestion of the Bishop that the gymnasium feature was included, although the cost of the whole at the time was no small burden to carry. But it was a fixed principle of our experienced Ordinary that a Catholic school, in appearance and equipment, should not only not be inferior, but rather superior to any other school in a given locality. The wisdom of this view I soon had occasion to acknowledge. For, on the day of its dedication, both the parents and the children of the parish were elated over the merits of their school. Even non-Catholics, who in large numbers were present, were loud in their praises of the provisions made for health-giving bodily exercise. Thus, our new school, from the start, not only gave an intellectual training as good as that of its competitors, but in addition gave a moral and physical training absent from their curriculum.

Nor was the physical training equipment thus installed allowed to become more or less of an ornament. I was fortunate enough to secure the services of teachers from a religious community whose superior was, and is, a model in the care with which she provides for the physical well-being of her charges. My physical exercise program she received with such emphatic commendation that, to my delight, I found my teachers, one and all, competent to direct such exercises as are appropriate in a school.

In this way every provision was made for the *mens sana in corpore sano*—with what results? Sufficient time has since elapsed to give an estimate of these. First of all the children themselves, from the religious standpoint, have become transformed. To them religion is no longer a thing to be endured until its shackles may be cast off in the age of adolescence; for now they understand it so much better that they are not only prepared, if necessary, to die for it, but, what is more important

in the modern world, they actually live in accordance with its precepts, knowing and appreciating the reason why. In the aggregate also they have acquired character, without which real education does not exist; they have learned to stand morally on their own feet, not being subject to the ill-trained child's tendency to follow with the crowd. Their behavior to their elders, an item by no means negligible, is conspicuous for its propriety; and they have acquired a degree of reverential respect for authority, in the home, the Church and the State, from which only the best results can accrue. Finally, their physical condition is such that scarcely a death occurs in the parish from the age of six to sixteen.

One word finally as to the attitude of the non-Catholic population during the twenty years since St. John's parish came into existence. At first the atmosphere was almost exclusively cold, or bitterly hostile. Ministerial diatribes, and even anti-Catholic lectures, some of the latter by the foulest of the ex's, were for several years the order of the day. But, as usual, the enemy overshot the mark in a supreme attempt of anti-Catholic opposition, with the result that among all decent residents of the district the inevitable reaction came. Since then an ever-increasing friendliness has prevailed between the Catholics of my Hilford suburb and their non-Catholic neighbors.

M. M. HASSETT.

*Shamokin, Pa.*

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## PARISHES IN A NORTHWESTERN DIOCESE (NORTH DAKOTA).

COMPLYING with a request from the Editor of THE ECCLESIASTICAL REVIEW to make a brief statement regarding the conditions of parish organization in my diocese along the lines prescribed by the recent Code of Canon Law, I shall briefly explain the practice in vogue here before my appointment to the bishopric, and what has been done since. My desire has been, of course, to conform, as far as the circumstances permitted, to the prescriptions of the Code.

The Diocesan Statutes in force for years in the territory of North Dakota prescribed the following:

According to Canon Law every parish must have fixed limits. We order that every Catholic affiliate with the parish or mission church which is nearest to his residence. Whenever a new parish is founded, Catholics, who before belonged to another parish, may remain members of said parish, if the distance of their residence from the old parish is less than two miles greater than the distance from the new parish church. They must, however, notify the pastor of their decision, which remains binding for the future.

For very special reasons some exceptions were to be allowed from the above rule; but they had to be given in writing by the Episcopal Curia. On the whole the above statute answered the needs of our scattered congregations in very thinly settled, pioneer districts. The method indicates at the same time the general character of the " paroeciae territorii et ecclesiae territorii subsidiariae " within the diocese.

There was only one place in which " duae paroeciae pro diversitate sermonis fidelium in eodem territorio degentium canonice erectae sunt ". This canonical erection took place a short time before the recent Code of Canon Law was published. We knew at the time that the new legislation was to go into effect; and since the church for the German-speaking congregation of this place comprised at least three times as many members as the church for the English-speaking congregation, we deemed it prudent to declare the former a canonical parish. At the same time we erected the English-speaking church into a canonical parish church, thus avoiding misunderstanding and ill-feeling among the members of the two congregations.

For the rest, we had a number of well established congregations, capable of maintaining their priests, and offering a reasonable prospect of permanency and stability. These churches, with definite territorial limits, have now been erected into regular parishes according to the prescriptions of the Canons.

There remains however a considerable proportion of the faithful in newly organized congregations which are small and poor. Of these three or more are placed under the care of a single priest. Since we could not make them canonical parishes, yet had to give them a definite status, we declared them to be " ecclesiae subsidiariae ", attached to the nearest canonical parish. The obligation of the " Missa pro populo "

on Sundays and all (including the suppressed) holidays of obligation for this group of churches devolves upon the pastor of the nearest canonically erected parish, though he does not serve the subsidiary churches, these being, as already stated, under separate care and direction of one or more priests designated by the Ordinary.

Since the priests, resident in the missions or subsidiary church districts, being at a distance from the "ecclesia habens rectorem residentialem" (from fifteen to sixty miles according to travel convenience by road or rail), require an independent status, so far as their right to administer the sacraments and other spiritual help to the faithful within their mission districts is concerned, we give them direct jurisdiction by the terms of their appointment as follows:

> Propter graves et peculiares causas Ecclesiam S. N. . . . cui rectorem residentialem proposuimus et Ecclesiam S. N. . . . in loco . . . necnon Ecclesiam S. N. . . . in loco . . . quae sub cura rectoris in loco . . . posuimus, uti ecclesias subsidiarias Paroeciae unimus. Sed ex gravibus et peculiaribus causis constituimus et mandamus, ut rector missionis . . . residentialis omnia parochialia jura et obligationes habeat, excepta obligatione Missam pro populo applicandi.

In this manner we have erected twenty-six parishes in the diocese. Only three of these are without "ecclesiae subsidiariae". A few have only one such mission attachment each; some have three or four. One canonical parish has four "ecclesiae subsidiariae cum rectore residentiali", and eleven or twelve "ecclesiae subsidiariae sine rectore residentiali". One "parochus" has within his parish three "rectores ecclesiarum subsidiarium". One of the latter has three churches under his charge, another four, a third four also. The canonically appointed parish priest himself has an assistant residing with him and attending in turn four or five missions.

By this arrangement we believe the terms of Canon 216 are being observed in spirit if not in the letter, and as far as can be done, under the circumstances and conditions of a pioneer diocese in the United States. The "parochi" in the better situated places can have no reasonable objection to including the faithful of the "ecclesiae subsidiariae" in the application

of the "Missa parochialis". On the other hand the reasons which induced us to exempt the rectors of smaller churches from the obligation of the "Missa pro populo", while giving them all the rights and faculties required in the pastoral administration of their districts, seem to us to be sufficiently grave to warrant the proposed arrangement. Possibly canonists who insist on the letter of the law, without realizing the actual conditions under which it is to be applied, may raise objections to the method here suggested. To us who were desirous of complying as fully as possible with the prescriptions of the Code, with the Declarations of the S. Congregation of the Council (13 July, 1918), and with the later decision of the S. Congregation of Consistory (1 August, 1919), it seemed the most practical, if not the only way of doing so. With the gradual development of facilities of travel and the growth of population in these parts it will not be difficult to reorganize the parishes, and to establish new ones by division, wherever the prospect of permanency calls for it. The Council of Trent gives ample power to bishops in this regard.

VINCENT WEHRLE, O.S.B.
*Bishop of Bismarck.*

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## THE PARISH PRIEST AND MEXICAN SETTLEMENTS.

THE problem of looking after the religious needs of the Mexicans in our parishes, especially those in the Western States, is becoming more and more a matter demanding the absorbing interest of the pastor. There are two movements on foot which have brought this question to the front: the "Americanization" work now intensely carried on, under cloak of which the work of proselytizing among the Mexicans is rapidly increasing—and the Inter-Church World Movement, the sponsors of which are ready to advance thousands of dollars to the cause of "christianizing" the Mexicans. These two movements are putting a serious aspect on the Mexican situation. Those engaged in Americanization work among the Mexicans will no doubt be joined by the zealous "missionaries" of the Inter-Church World Movement, who will be relatively free to tap the vast reservoir of the millions of dollars now in the process of accumulation. This combination, the

one professing to be purely non-religious in its activities—and yet all the while truly at work in teaching the Mexicans the "life of Jesus"—and the other purely religious in its activities, is bound to create a situation that will be difficult of solution. I have in mind a city in Kansas where leaders of the Inter-Church Movement have sent out their scouts to make a report of the religious and physical conditions of the Mexicans in that city, with the view of enabling the "missionaries" to inaugurate a successful proselytizing campaign among the Mexicans.

Parish priests can not stand idle while their Mexican settlements are made the chosen grounds of operation by those professing and teaching a religion that is widely opposed to Catholicity. Something will have to be done. In the larger cities, where the Mexicans are numerous, the opportunities of building a church for them and, perhaps, even supplying them with a priest of their own nationality, is greater than in those localities where the Mexican population is relatively small. In the small city or town parishes of western Kansas, as well as in neighboring States, where Mexicans are the sole workers on the railroad sections and fairly numerous in cities and towns that are division points, the general situation is this: The Mexican population numbers from 150 to 300 adults, practically ignorant of their religion. This ignorance can be traced to the confusion reigning in Mexico since the passing of the Diaz regime. In the midst of national confusion and general corruption, with the Church despoiled of her rights and properties and her clergy driven out of the land, Catholicity has suffered immeasurably. Hence, a great many of the Mexicans coming into our States come here almost entirely ignorant of their duties to God and Church. Secondly, the great influx of these people, extremely clannish in their social relations, and therefore not one whit bettered by their advent into our country, has made it impossible to furnish them priests able to speak their language and has generally made the work of educating them to American ways and customs hopeless. Entirely left to themselves, civilly, socially, and otherwise, the average priest has limited his work among them, performing only the more necessary and essential duties—baptizing, marrying, and burying them, always ready to attend their deathbeds. This, con-

sidering the unfavorable circumstances, was about all the average priest could accomplish.

But now, more than this must be done and the question is —how go about the work? Bear in mind that the average Mexican is often ignorant of and generally slothful in performing his religious duties; that he is not accustomed to contribute liberally to the support of church and pastor; that, on the whole, very little English is spoken; that in many cases the children are lured to Protestant Sunday schools by the generous gifts of presents, fruit, candies, pictures, and trinkets; that most Mexicans do not want to attend the parish church, feeling out of place among the white people. This condition of affairs means the necessity of learning their language so as to be able to instruct them in their essential duties to God and Church; a persistent, persevering attempt to teach them the necessity of contributing to the church; the establishment of catechetical hours for the children; and the necessity of building a church solely for the Mexicans. In most places, to accomplish all this is well nigh impossible. It takes much time and considerable study to learn their language; it is doubtful whether a Mexican can ever be trained to contribute regularly and liberally enough so as to make the building of a church possible. As to instructing the children, the way is open to one zealous enough and patient enough; for in my experience among the Mexicans, and it is considerable, I find the children the one ray of hope. They are not all dull; they can be taught English quite readily, and are easily won. Indeed, this is the very first step—to win over the children; this draws the mothers and through the mothers, the men.

Where the parish is not rich enough to build a church for the Mexicans, the only practical solution is to rent a shack *very near* to the Mexican settlement, or, still better, to use one of their own shacks for a church. Nothing can be accomplished unless the priest has a room or a house, either in the settlement itself or very close to it. Very few Mexicans will go to the trouble of walking any distance to see the padre.

In kindergarten fashion, commence teaching the children the prayers, giving them trinkets and rosaries and pictures from time to time, and to those who are most regular in their attendance. They delight in being favored by the priest. Visit

the families in their shacks, being careful not to give evidence of the discomforts of foul air and extreme dirt. By all means bless their homes and the oft innumerable Mexican babies. In this way the women can be gradually interested. Have Mass in the room or shack every Sunday if possible. My experience is that the Mass draws them. The last thing is to commence financial operations! But, to carry on the work, money is necessary. I have found that the best way is to ask, say for one dollar a month from every woman in the settlement. The monthly contribution will often fail, but patience brings better conditions; for through the women the men are gradually broken in to the idea of monthly contributions to the padre. When quite well acquainted in the settlement, the next move is to form the friendship of the better class of men and, through the most educated and influential, arrange to have these collect one dollar monthly from the other men on pay-day, letting the contributions of the women die out of their own accord. I found that distributing pamphlets, written in their own language, among the workers, explaining your work and what it is your plan, is the best way to succeed. In the meanwhile, continue to take the greatest of interest in their children and in this way a certain amount of propaganda, fruitful for the laboring priest, will be at work in the family shack. In time, all "Mexico" understands what the priest is after. In this way, laborious and crude as it may appear, a fairly healthy religious situation can be created among the dirty and squalid abodes of the poor and ignorant Mexicans.

The time is coming when the pastor, in whose precincts Mexicans live, shall have to go out amongst them and work for the faith. If not, the faith, burning so feebly, will be rooted out altogether by the activities of the two movements now sweeping the land. The Catholic Extension Society, anxious for the perseverance and progress of Catholicity among the Mexicans, and sensing the dangers and unpleasant situation resulting from the movements on foot, has already sent a priest to the Western States, who is to study the conditions and gather data on the Mexican situation and send the report to headquarters. The Extension knows the obstacles are numerous and heavy and it is with the view of being better able to cope with the problem of keeping alive the Faith in Mexican settlements

of the West that those in charge are now studying the field. I am told that in September or August the Extension will have a long article dealing with the facts of the situation and how best to further the interests of Catholicity among the Mexican colonies. No doubt that article will contain much valuable information, especially for the priests of the Western dioceses, now canvassed by the Extension worker.

It is uphill work. As the bishop of a Western diocese remarked, "The Mexican situation is a thorn in my side;" which is to say that, because of the lack of adequate means—money and priests able to speak the language of the Mexicans—necessary to achieve the desired results, this prelate is in a quandary.

Protestantism demands no obligations and, in this sense, it appeals to the Mexicans, slothful by nature. Catholicity demands obligations and it is a difficult matter to rouse the Mexicans to fulfil his obligations to God and Church. But, however great the obstacles, the work must be begun in earnest. This much is certain, that while no startling success shall be achieved among the men laborers a decided success can be achieved among the children, future parents and citizens in the Mexican colonies. There is a call for genuine apostolic labor. The more prodigious the effort, the greater the reward for the priest!

WILLIAM SCHAEFERS.

*Newton, Kansas.*

# Analecta.

## SACRA CONGREGATIO DE PROPAGANDA FIDE.

### Instructio circa Erectionem Quasi-Paroeciarum in Vicariatibus et Praefecturis Apostolicis.

Cum a pluribus Vicariis et Praefectis Apostolicis huic S. Consilio Christiano Nomini Propagando dubia quaedam de quasi-paroeciis earumque erectione proposita fuerint; ad ea tollenda atque ad optatam in agendo uniformitatem inducendam, opportunum visum est sequentes tradere normas, fideliter et diligenter servandas.

(1) Ea est sacrorum Canonum mens ut cuiusvis seu Vicariatus Apostolici seu Praefecturae territorium in distinctas partes dividatur, quarum singulae determinatum populum, cum propria ecclesia et peculiari pastore, habeant (can. 216, § 2). Quare Vicarii Praefectique Apostolici eo tendere debent ut Missionem sibi concreditam ad hanc suscipiendam aptae constitutionis formam adducant, et, ubi iudicaverint ad eam divisionem procedi posse, id perficere non omittant.

(2) Non praepropere tamen et inconsiderate urgenda est divisio, praesertim si ea quae necessaria sunt, praevideantur defutura (can. 1415, § 3). Prae oculis in primis habeant Vicarii et Praefecti Apostolici, in erigendis quasi-paroeciis, utilitatem animarum et quibus incrementis res catholica in suis regionibus adoleverit. Res hinc serio examinetur, audita, ad normam can. 302, Consiliariorum sententia, vel etiam praecipuorum Missionariorum in congressu adunatorum, prout in can. 303 statuitur.

(3) Neque tamen necesse est aut suadendum ut tempus exspectetur quo totum Vicariatus vel Praefecturae territorium in quasi-paroecias dispertiri possit; pedetentim enim et per partes utiliter etiam proceditur, ita ut una pars in quasi-paroecias dividatur, alterius partis divisione in opportunius tempus dilata.

(4) Erectio quasi-paroeciae fiat per decretum Ordinarii, quo clare describantur territorii limites. Ubi vero practice hoc obtineri non possit, sufficit declarasse quae christianitates ad singulas quasi-paroecias pertineant. Decreto insuper statuatur quae sit ecclesia principalis quasi-paroeciae, nec non residentia quasi-parochi.

(5) Huius decreti bina exemplaria conficiantur, quorum unum in archivo Vicariatus vel Praefecturae Apostolicae, alterum in novae erectae quasi-paroeciae actis adservetur.

(6) Constituta quasi-paroecia, ipso facto oriuntur iura et obligationes quasi-parochi, quae a Codice iuris canonici sanciuntur (vid. praesertim canones 451, § 2, I; 454, § 4; 456; 459; 461; 1356; 306; 462 et seq.).

(7) In erectis quasi-paroeciis pro matrimoniorum celebratione attendatur oportet canonibus 1096 et 1095; in locis vero ubi ipsae constitutae non sunt, Missionarii censendi sunt cooperatores Vicarii vel Praefecti Apostolici, atque proinde cum licentia generali ab Ordinario concessa valide et licite adsistunt matrimoniis.

(8) Similiter ex quasi-paroeciae erectione sequitur ut omnes ecclesiae, capellae vel oratoria, intra fines territorii quasi-paroeciae sita, subsidiaria habeantur et in eius ditione et dependentia maneant donec quasi-paroecialitatem consequantur vel a quasi-parochi cura exempta fuerint, ad normam can. 464.

(9) Optimum demum consilium erit, divisione territorii in quasi-paroecias peracta, dispertiri quoque Vicariatum vel Praefecturam in aliquos districtus qui plures quasi-paroecias comprehendant, prouti iam in aliquibus Vicariatibus laudabiliter factum est, ut ita etiam Vicariatus foranei adumbrentur atque aptius regimini et administrationi missionis provideatur (can. 217, 445 et seq.).

Ex aedibus S. C. Propagandae Fidei, die 25 iulii 1920.

G. M. CARD. VAN ROSSUM, *Praefectus.*

L. * S.

C. Laurenti, *Secretarius.*

## ROMAN CURIA.

### RECENT PONTIFICAL APPOINTMENTS.

*7 April:* Mgr. Anthony Hillebrand, of the Archdiocese of Oregon, made Protonotary Apostolic *ad instar participantium.*

*20 April:* Mgr. Patrick J. Hartigan, of the Archdiocese of Kingston, made Protonotary Apostolic *ad instar participantium.*

*12 June:* The Right Rev. John Toner, Bishop of Dunkeld, made Apostolic Administrator of the Diocese of Glasgow.

*26 June:* Mgr. William J. Maguire, Mgr. Henry J. Zimmer, and Mgr. James J. Corrigan, of the Diocese of Brooklyn, made Private Chamberlains supernumerary of the Pope.

*28 June:* Mgr. John Healy, of the Archdiocese of Adelaide, made Domestic Prelate of the Pope.

*5 July:* Mr. Frederick I. Smith, of the Archdiocese of St. Andrew and Edinburgh, made Knight of the Order of St. Gregory the Great, civilian class.

*6 July:* Mgr. George Kaupert, of the Diocese of Brooklyn, made Protonotary Apostolic *ad instar participantium.*

*6 July:* Messrs. Martin A. Metzner, Joseph J. Keany, Thomas E. Murray, and John E. Baxter, of the Diocese of Brooklyn, made Knights of the Order of St. Gregory the Great, civilian class.

*7 July:* Mgr. Michael Gabriel Flannery and Mgr. James J. Coan, of the Diocese of Brooklyn, made Domestic Prelates of the Pope.

*15 July:* Mr. Gervase Elwes, of the Diocese of Northampton, made Honorary Chamberlain of Cape and Sword.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE PROPAGATION OF THE FAITH issues an instruction on the erection of quasi-parishes in Vicariates and Prefectures Apostolic.

ROMAN CURIA announces officially some recent pontifical appointments.

## A ROMAN INSTITUTE FOR THE FORMATION AND SANCTIFICATION OF THE CLERGY.

The following circular has been issued under the auspices of His Eminence Cardinal Gasparri, soliciting the coöperation of all who are interested in ecclesiastical education:

Besides the many serious and inevitable evils which the war has caused and which it would be useless to dissimulate, it has thinned out the ranks of the Ministers of the Sanctuary, from which it has also diverted not a few of those who were well advanced toward it. Hence unless a remedy be speedily applied, many churches and curacies will soon be left without pastors and many pious works will have none to carry them on.

True it is that the spirit of God has appointed the Bishops, and first and above all the Chief Pastor, the Roman Pontiff, to rule and govern His Church; but whoever loves Christ and the Church and is filled with zeal for the salvation of his brethren cannot look on with indifference at the danger which threatens the mystical fold, nor can he fail to give utterance to the lively sentiments awakened by God in his heart for his own salvation and that of his neighbors. Especially must this be the case with a priest. "Who is weak and I am not weak? Who is scandalized and I am not on fire?" [1]

Accordingly at all times, and especially when the Church was in greatest need, zealous men were sent by Providence to organize armies of workers for the glory of God and the salvation of souls. Such were St. Vincent of Paul, St. Ignatius Loyola, St. Philip Neri, St. Charles Borromeo, Ven. Don Bosco and hundreds of others both in ancient and modern times.

[1] II Cor. 11:29.

We ourselves remember twenty-five years ago the amount of good done by Father Valentine (of the *Signori della Missione*) of happy memory. Helped at first by the charity of Countess Cerasi and afterward by the munificence of the great Leo, he founded the magnificent Leonine College where so many vocations have been nurtured and whence have issued so many Ministers of God who gladden the Church by their piety and their learning.

What is needed, then, is to form at once numerous and good laborers for the Church.

But some will say: "It is for the Bishops and the Pope to see to this: *ipsi videant*". Certainly the Bishops will see to it; in fact they have already taken it into consideration; nor must we forget the measures ordained for the purpose by the Congregation of Studies and Seminaries. But reflect a moment on the straits to which are reduced the incomes of Bishops and Seminaries, confronted with the increased cost of living and with the difficulties of private and religious education. Is it reasonable to demand the impossible from those who are willing to try their utmost? Suppose even that all the small Seminaries, which are the nurseries of vocations, are reopened. Fees must be raised owing to the new conditions of life. How many will be able to pay them? How many of those who enter will remain till they reach the priesthood? How many will be debarred from entering for want of means, and will thus lose their vocations? Let us remember the youth of the Blessed Curé d'Ars and of the Ven. Don Bosco.

Perhaps it will still be insisted on that it is for the Bishops and Pope, and for them alone, to provide fit evangelical laborers. But is it not the interest of all, seculars included, to supply the world with the salt that savors it, the light that illumines it, the guide that leads to the pastures of eternal life? Future generations must find life in Christ and in respect for the Pope and for holy and learned priests.

Let us, therefore, form these new Apostles, these pioneers of Christian civilization. For this purpose we invite all men of good will to contribute according to their means and as the Lord shall inspire them in helping us to open an Institute for the training of ecclesiastical vocations. To the Institute will be admitted from all the Dioceses of Italy young men who give well-grounded hopes of success, and who will be maintained gratis or at a reduced pension, according to the contributions we receive.

In an Album kept for the purpose will be inscribed as *Founders*, those who pay the annual fee for one pupil or who found a perpetual burse for study; as *Benemeriti*, those who contribute 1000 lire in one payment; as *Promoters* those who give 500 lire, and as *Zelators* those who collect even penny offerings. The pupils will pray for

their benefactors, living and dead; special suffrages will be offered at their death for those belonging to the first three categories; and a daily mass will be celebrated in perpetuity for all contributors.

Besides the cultivation of priestly vocations we propose to train young laymen as future helpers of the clergy. They will be placed under the special patronage of the Holy Patriarch St. Joseph and will be called "Brothers of St. Joseph". This is in accordance with the desire expressed by the reigning Pontiff to the Very Rev. Fr. Pius Montara, C.R.L., in a letter of the Secretariate of State, 83-22-8.

A further object we have in view is to put into practice, wherever possible, the living together of the Clergy in Presbyteries in accordance with Canon 134 of the New Code. Already there has been formed an administrative Council, presided over by His Eminence Augustus Cardinal Sily, composed of seven members of the Committee for promoting Community life amongst the Clergy.

For further information apply to

PROF. D. MICHELE CARROZZI,
*Via Boncompagni, N. 79—ROMA (25).*

*Contributions can be sent to the above or to the Vice-President, the Most Reverend Giovanni Maria Zonghi, Archbishop of Colossi, Piazza della Minerva 74, Rome, Italy.*

COMMITTEE TO PROMOTE COMMUNITY LIFE AMONG THE PAROCHIAL CLERGY ACCORDING TO CANON 134 OF THE NEW CODEX.

PROTECTOR

E.MO E REV.MO SIG. CARDINALE PIETRO GASPARRI SEGRETARIO DI STATO DI SUA SANTITÀ.

*President:* E.mo e Rev.mo Sig. Cardinale AUGUSTO SILY.

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Ill.mo e Rev.mo Mons. ANDREA CARON Arciv. di Calcedonia.

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Rev.mo P. ALBERTO LEPIDI O. P., Maestro dei SS. Palazzi Apostolici.

Ill.mo e Rev.mo Mons. CESARE CERRETTI Pro-Segretario dell' Economia di Propaganda Fide.

Ill.mo e Rev.mo Mons. LODOVICO GLORIEUX Canonico della Basilica di S. M. Maggiore.

Rev.mo P. EUGENIO MEYER Sup. Gen. dei Missionari del S. Cuore di Gesù.

Rev.mo P. LUCA DA PADOVA O. M. C., Predicatore Apostolico.

M. R. P. ENRICO ROSA S. I., Direttore della Civiltà Cattolica.

M. R. P. PIO MORTARA C. R. L., Missionario Apostolico.

*Segretario:* D. MICHELE CARROZZI.

## MARYKNOLL MISSION LETTERS. XVII.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,

*11 January, 1920.*

I came to Pakha expecting to greet a few souls lost to the Sacraments for years, but the score or more here have just returned from the Shuitung Midnight Mass on Christmas. However, I did them some good—at least the Christian who was with me did—by telling of the thousands who are studying the catechism in the Yeungkong district. It puts heart in a small group of isolated Catholics to know there are others near. As soon as I said I was an American, a young man present said, "But America is Protestant." My emphatic answer that we have two thousand ten thousands—as the Chinese put it—"of Catholics in America," opened their almond eyes to the size of a walnut. By the by, a Chinese priest to whom I spoke awhile ago showed surprise at the same response and had the sense to jot down the figures on the spot. He said he was confronted with the assertion many times and never responded except by the negative reply that there are three hundred Protestant sects in America.

There were ten Catholics at night prayers, and the pagan *hoi polloi* packed the rear of the chapel. At Mass on 2 January there were six present, and one Communion; the rest came at the close as they have no watches to gauge the time and the sunrise was cloudy and dark.

Had a Friday meal—a duck egg, a bowl of rice and some Irish "dulce". (I'm not sure of the spelling, as I have none but a French dictionary here. It's a seaweed.)

A Christian said on my return that he would accompany us to Tinpak City and show us the house of a Catholic who migrated there recently. That will give us a place to say Mass in the city and make the journey pleasanter, besides giving him a chance to hear Mass.

We were so near Shuitung, and to me Shuitung seemed but a stop to Kochow, that I decided then and there to pay Fr. Walsh a visit. We left Pakha at ten o'clock. A Christian sailor accommodated me with his boat. Otherwise I would have had to hire one for $8, unless I were to wait over two days. The Christians ceremoniously paraded me down to the

beach and lined up as the sail was furled and we slipped away to the tune of a merry mountain breeze from the north.

I can't say much about the scenery as I was soon asleep and woke only at Shuitung at noon. A Christian had kindly accompanied us from Pakha to show us the chapel at Shuitung. It was fortunate he did, for we dodged in and out of alleys for twenty minutes before coming upon a pretty, one-storied, long building that was set on the border of a pond.

I must confess admiration for the generosity of these Christions. I was a stranger and not their pastor, yet they anticipated most of my wants and supplied the rest when I asked for them. It is a pretty practical faith that will urge a young man to carry my Mass kit and bedding day by day for miles, and he gets so confused when I thank him that I do it on purpose each day. That is a horrible violation of Chinese etiquette. According to their ideas, as they laboriously explain to me, the priest says, "Come and they come". At the very most, the thanks they expect is: "Well done!" There is no caste system in China, but it is not needed with such delicate distinctions they make between persons.

It was good to meet men who talked of Fr. O'Shea and Fr. McShane familiarly. The stopping of five genuine priests at Shuitung even for only one night has been the gossip of the neighborhood. The chapel at Shuitung is set far back behind the main street, as are most Catholic chapels I have visited. The Protestants seem to locate on the main street of a market in dust and filth. Their purpose evidently is to attract the passers-by, especially as they do quite a lot of "street preaching" inside the open shop. The shops are visited often by the ministers, while native helpers are the steady force managing routine work. The Catholic chapels are better placed, in the quieter section of the town. It loses in advertising a bit, but less than might be imagined, for over here everyone in a town knows everyone else's business. Besides, the missioner aims at the family unit rather than the individual, while Protestant endeavor seems concentrated in the markets where men only congregate.

On 3 January I said Mass at three o'clock and left at five for a thirty-six mile stretch to Kochow. The scene is more like Yeungkong, although the air is drier. The journey is too

long for one day, but there are no Catholics between and only two filthy hamlets invite a stop overnight. Sanhue is a half-way place, while Chantung is so close to Kochow that a person feels spurred on to reach the big city in his disgust at the looks of the little village.

Arrived at four with blistered heels, but happy to be at Maryknoll-in-Kochow. I surprised Fr. O'Shea "cramming" at Chinese. Frs. Gauthier and Walsh had left a few hours before on a seventeen days' jaunt.

This was another historic moment in the Maryknoll Mission Annals—the first visit of one of our missioners to another. At the Seminary we jokingly threatened to hide our canned goods when Fr. O'Shea should visit our mission station. But on my arrival he heaped coals of fire on my head by opening a can of my favorite jam. I appropriated Fr. Gauthier's room, borrowed Fr. Walsh's tobacco and Fr. O'Shea's pipe, and with a clean outfit in clothes felt at home. We talked incoherently the first few hours; but as we were only two months apart the news came to an end at last.

On Sunday, the 4th, we had Missa Cantata and later climbed to a pagoda to view the city. Kochow is smaller than Yeung-kong and less busy, but its streets are wider and more treey and the city is cleaner in consequence. It is not fair to discuss another man's territory, but I will say that I never imagined a priest's house could be so clean and tidy as the one I saw at Kochow. It has revolutionized my ideas on attainable neatness, and some good resolutions resulted.

On Monday I heard some Confessions at Kochow and acted as Santa Claus in opening a half-dozen Christmas boxes from Maryknoll. There was something for each of us, though the smokers made out best of all. The photo albums made us a tiny bit homesick for the moment, but the toys drove it away unnoticed. I helped Fr. O'Shea with the Kochow share of the home-made cakes.

Epiphany was celebrated with another Missa Cantata and mine host entertained me by making me print films all afternoon. We had fun later in reading Fr. O'Shea's Diary of this date in 1912.

We were up at four next morning and said Mass by five and commenced the home journey. The trip was shorter than be-

fore, possibly because we were going downhill to the seacoast. Arrived at four at Shuitung. There was no one home, which gave me a chance to finish my Office in peace. The ten hours' stretch on the road knocked to bits an incipient schedule I had just made for saying the Breviary. Some of ye methodical Maryknollers will have to draw up a special horarium for such days. The excitement, hasty breakfast at five-thirty, and the exercise gave me a healthy appetite for the next meal at six in the evening, but I must have eaten too greedily as I had to leave night prayers and steal to bed at seven.

I slept till seven next morning (12 hours). The Christians were kind to me and gave me presents of a pigeon and four eggs for my morning meal after Mass. Rested all day and plowed my way through the "Theatre Row", a joyous mob of Chinese watching the open-air side shows, to a little boat where I bunked aft.

It was only at nine next morning when we arrived at Tinpak, at low tide. We anchored a mile from shore and bullock carts waded out to fetch us. I walked twelve miles to Yutung fasting in the hope of reaching there in time for Mass, as we had no stopping place nearer. Arrived at four, too late for Mass and with only enough time to swallow a bite and be rowed down the river four miles to Shapha to catch the sail-boat going to Chappo. I got my Office in five-minute snatches, as I can't read on board without getting seasick. Our "cabin" had no window and was below deck, yet we were charged $1 for it, besides the $1.80 for tickets.

The boat reached Chappo at daybreak, but I could not get off to say Mass as I hadn't the money to pay for my ticket, owing to a little hole in my pocket. The captain allowed my guide to get off and borrow a few dollars from some Christians on shore. It was then too late and we hurried into another boat to reach the mainland. After a six-mile walk we hit Pengkong and breakfasted at three. Another six miles in the afternoon brought us to a sampan, whence we ferried to Yeung-kong and supper at six. I haven't made up for the number of meals I lost on the trip, and my pocketbook is $37 lighter because of the excessive boat-fares; but I'm glad to have covered the entire district under my charge. Now I can think more intelligently of it as a whole, and my conscience doesn't

bother me at my neglect of the sheep in the wilds of Tinpak. They will have to be satisfied with three visits a year, at least for this year; but, please God, we shall soon have enough men to place one near them.

The western section has from the beginning been a neglected field, due to distance and the bandits. The only hope I see at present is for a man to watch his opportunity and a few weeks of peace, and rush over to visit those stations whenever possible. It is a field for a man who is a good walker, although a horse would come in handy over there. The two hundred catechumens are scattered in small groups and can hardly be handled efficiently from Yeungkong.

The trip showed also that Kochow is only four days of actual traveling from Yeungkong, and I hope to make the trip after a few months once more, although I was fortunate in making connexions between boats. It's like a dream come true to find a Maryknoller at the other end of your journey and it makes the walking a pastime and compensates for the meals that must be missed.

Then on the home-stretch there was the comfort of finding Fr. Vogel at the last lap, and a clean tablecloth and a room swept and garnished when you went out of it, and I must confess the tiny touches of civilization are almost as welcome as human companionship. Perhaps the latter is less missed because the Chinese are becoming better known to us, and admired.

The frightening drawback of traveling is that your desk bristles with unanswered letters on your return and demands attention of several hours when you feel like lazing a bit.

FRANCIS X. FORD.

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## METHOD OF GIVING HOLY COMMUNION OUTSIDE MASS.

*Qu.* In some of our churches where congregations are large and communions are numerous the method of distributing Communion is apt to cause irreverence and excite criticism. In one of the parishes for example, Holy Communion is not distributed (on Sundays) at the Mass, but immediately after it. Meanwhile those who do not communicate turn their backs to the Blessed Sacrament and cause no little disturbance in the effort to get out of the church. Simultaneously others are trying to get into the church by a side door to attend the

next Mass. In the case I have in mind the school children are regularly led into the transept through a side door. It is certainly apt to produce a habit of irreverence in the latter who continually witness this confusion.

In another church the assistant priests (two generally) go to the altar where Mass is being said, and immediately after the Offertory take the ciborium from the tabernacle and proceed to give Holy Communion, pausing merely at the consecration.

A third method in vogue is to begin the distribution of Holy Communion immediately after the consecration. Sometimes the Blessed Sacrament is for this purpose taken from another altar than the one at which the Mass is being celebrated.

All this begets a flux of distracting and noisy motions in the congregation which is anything but edifying or conducive to reverence for the Divine Presence. The argument brought to justify the practice is, of course, the necessity of emptying the church in due time to allow for the next congregation attending Mass to gather in the church.

There is no doubt that much time could be gained to prevent this rushing and crowding if the innumerable announcements with their tiresome repetitions were substantially curtailed on Sundays.

A real difficulty presents itself on the First Fridays when the communicants are numerous and the people are often obliged to hasten to breakfast and attend to their business obligations. In one large congregation the custom prevails of having two priests begin distributing Holy Communion at five minutes before the hour set for Mass. Here the numbers are so large that the distribution of Communion goes on down to the Communion of the Mass when the celebrant himself joins in assisting the giving of Communion, barely finishing his Mass before the next Mass is to begin. Here there is also a constant movement during the celebration of the Holy Mysteries, although none of the congregation leaves the church before the end of the Mass or while Holy Communion is being given. But should we not safeguard reverence before all else? What can you suggest?

*Resp.* The question of giving Holy Communion in our churches in the United States, as most likely in other English-speaking countries also, is one that will have to be dealt with seriously by our bishops, if very flagrant abuses which threaten to destroy all reverence for the Eucharistic Presence are not to become the rule.

When the Sovereign Pontiff Pius X, desirous of restoring the ancient discipline of the Church which had gradually been sup-

planted by customs of devotional relaxation, called on bishops and priests throughout the world to adopt the introduction of daily or more frequent Communion, he left it to the judgment of the pastors of the flock to adopt means calculated to further the respect and devotion due to the *Panis quotidianus* that would be offered to the faithful in our churches. The means especially recommended to effect this are preaching and exhortation on the benefits of frequent Communion, likewise a right understanding of the state of conscience in which the Holy Table is to be approached—that is to say, freedom from grave sin and a contrite heart, and finally, the customary fast and devout disposition in harmony with true faith in the Eucharistic Presence.

The Pontiff did not enter into the disciplinary arrangements which might be required to secure this great end of a right appreciation of Emmanuel, the God-Man with us. That belongs to the local guardians of the Blessed Sacrament. In Rome and in Catholic countries where churches are large and without pews, and where confessions and hours of Mass are not restricted to definite days and hours because opportunities and the number of priests and churches are abundant, there was no difficulty in administering Communion to the throngs that might wish to avail themselves of the opportunity. There are ten, twenty, thirty altars and more in many of the Italian and French or Spanish churches. On Sundays, Mass may go on at each of these from an early hour to noon. Each priest may consecrate and distribute Communion without let or hindrance as the people flock to the altar to receive It. Naturally these conditions were in the mind of the Pontiff and those who aided him in expressing the mode of adoption of frequent Communion customary in apostolic times.

In America we had meanwhile introduced a wholly new method of daily and Sunday worship. Our churches were built not as monuments of popular devotion, but with a view of accommodating a prospectively definite number of the faithful. In each assigned district there were two, three or more priests to minister to a given number of the faithful by hearing confessions, celebrating, each, a Mass at a fixed hour, and distributing of course Holy Communion as part of the Eucharistic Sacrifice. Every time there assembled a different congrega-

tion, not of straggling devotees or strangers, but of members of families who were told off to attend a certain Mass in order to give the other members of the household an opportunity to do so also. Our habits of daily regulated business hours on weekdays, of domestic duties at home even on Sundays, of conforming to the schedules of public conveyance, of measuring distances, and in general of cultivating the sense of public order and punctuality are very different from the *lascia fare* natural to southern countries, even if we had the same opportunities for going to church and hearing Mass at our leisure. For this reason our churches are provided with pews; these are often rented; they serve a purpose of locating definite persons at definite services. They are filled at a fixed hour; and they must be emptied at a fixed hour, to give room for another congregation. Moreover, as our churches are not endowed, nor supported by government aid, but by the gifts of the congregation, it is necessary for the administration to consult the faithful, to inform them about what is being done and what is expected of them to sustain the management of their church, school, and other appointments of a parish. This has to be done in connexion with the sacred services, at least it is so done, and in many cases there is little chance of doing it in any other way. None of these conditions is found in the churches of Catholic countries, such as Italy, France, Spain, etc.

Naturally we did not see our way at once to adjust these habits in order to bring them into conformity with the new discipline of frequent Communion. The result has been a compromise which in the long run operates detrimentally to the very cause which the Pontiff had at heart for the benefit of our people. The inconveniences described by the correspondent whose letter we print above, are the outcome of this compromise. There are others equally hurtful to the young who have gotten into a way of making no thanksgiving whatever after Communion, and to those who rush in to receive the Blessed Sacrament as though it were a matter of mere routine without meaning or responsibility. The consequences are all the more disastrous as the atmosphere in which we live at present breathes disorder and restlessness. The one thing that is calculated to restore and retain reverence for law and its repre-

sentatives is a deep and abiding faith in the Real Presence of the God-Man among us. This we are systematically sacrificing by the continuance of the abuses now prevalent in regard to frequent reception of Holy Communion by both old and young. We are sowing the storm; we shall reap the whirlwind unless the mode is changed.

To remedy this we must revise the mode of our service so as to accommodate the faithful. That means perhaps in many instances a great deal of change, in personnel, in reconstructing schedules, alteration of spaces, incurring of expenditure and other inconveniences. All this entails unlooked-for activity and probably cost. But if, for example, the civil government were to issue an ordinance to the effect that for the safety of the people in case of fire or panic of any kind, there should be a certain number of exits from each of our churches, we should have no objection to making additional doors or passages, even if it caused much inconvenience, expense, and destruction of architectural beauty. It is the end, namely the benefit and safety of the people to which we are to look. Similarly in the present case. If the people are to be communicated, we must find a way to give them the opportunity of doing so with the necessary reverence; otherwise we are responsible for the sins committed and the decay of faith in the Blessed Eucharist for the coming generation.

What actions in detail are required for this end must remain to the judgment of the local pastors. The one thing to be kept in mind is not how can we give them Holy Communion but how can we give Holy Communion in such a way that due reverence is secured for the Blessed Sacrament. This may demand, as we intimated above, an increase of the number of altars, of priests simultaneously celebrating Mass, of the separation of the hours for Mass and a consequent change in the schedule of our Sunday services. It may demand enlarging our spaces, going to expenses not hitherto foreseen; it may call for the enactment of new statutes or divisions of parochial territories. It may necessitate special privileges from the Holy See, such as late hours for Mass, etc. But in every case the determining factor should be: Are we enacting measures, offering ways and means, that insure the reverent reception of the Divine Guest? For this did we build our churches. For this

were we ordained. For this shall we have to answer on the day of judgment to the Christ who is being honored or dishonored on earth.

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## THE BURIAL SERVICE IN THE VERNACULAR.

*Qu.* There is a common custom at present in many dioceses of reading a summary of the Burial Service in English after the Absolutio ad tumulum. In some instances the liturgical prayers of the Ritual are curtailed; the Benedictus and other parts are omitted even when the priest does not go to the cemetery to accompany the body of the dead. The practice is supposed to satisfy the bystanders who do not understand the Latin, and it thus serves also the purpose of an instruction or exhortation on the solemn occasion of death.

In some of the Synodal statutes there is found a prohibition to recite the Ritual prayers in the vernacular. Probably it was meant to do away with an existing abuse which had caused a neglect of the ritual prescribed by the Church on the occasion of funerals.

In any case it seems desirable that there should be no altering or curtailing of the prescribed form in the official ritual of the Church, first because it represents not a private devotion but a public prayer on the part of the Church; secondly because the object of the liturgy is to come to the assistance of the departed soul, and only in a secondary way and indirectly does it contemplate the consolation of the living.

Moreover, there arises a subtle question whether a priest clad in the official vestments of the Church for a definite purpose of offering public prayer in her name has the right to introduce private prayer, such as the vernacular indicates. It would seem that the vernacular should be entirely excluded from such services, first because it causes confusion between public and private prayer in the mind of the people; and next because it prevents that uniformity in the service which is of primary importance in liturgical matters. The ritual is mutilated by interruption in introducing the vernacular before the completion of the entire liturgical service. I find in the decrees of the famous Synod of Maynooth the admonition to use the Latin tongue in the burial service for the dead (cap. XII, n. 48); and if "claritatis causa" in the administration of the sacraments the questions previously said in Latin are to be repeated in the vernacular, the English version given in the Ritual is to be followed.

*Resp.* The constant reiteration, by the S. Congregation of Rites, of the obligation to recite the liturgical prayers in full and without change, in the Latin tongue, as prescribed in the

Roman Ritual, has the definite purpose of reminding the celebrant that these prayers are not addressed to the congregation, however deserving of worldly consideration they may be. They are addressed to Almighty God. They are a sacramental and an act of worship, just as the incense, blessed water, oil of olives or beeswax are such, which we use in the liturgical ceremonies. If a person arranging for a funeral in any of our churches were to represent to the pastor that his mourners could not bear the smell of incense, or that the unguarded sprinkling of holy water is apt to spoil the unwatered satin dresses of the lady company in attendance, we should hardly heed the caution by adopting the use of musk or ethereal rose-water to please the mourning congregation. If a non-Catholic (or a half Catholic) who attends the funeral services of the Church wants to get the right attitude on the subject without going under a course of catechetical instruction, let him read Robert Hugh Benson's *Papers of a Pariah*, where the subject is treated in a very pleasant and withal informing style by one who came to see these ceremonies as an outsider yet with an open mind.

But all this does not imply that we should not do our best to instruct as well as edify those who attend these services, by interpreting these ceremonies to them if they happen to be aliens to our holy faith or otherwise ignorant of them. The Ritual provides for this also. The priest may preach; he should do so if need be, before the liturgical service of the Absolution. Here is the time, the occasion and the place to anticipate the ignorance of those who may attend without being sufficiently informed. In place of the customary eulogies, or, since these may at times be edifying and helpful because consoling to the bereaved, in connexion with them, the celebrant may well explain what the "Absolution", which he is about to give, means for the dead and for the living who assist as mourners. One need but take the new Preface in the Mass for the Dead, to realize what the desire of the Church is in this regard. By interpreting the significance of the liturgical services for the dead to the people we benefit alike the living and the dead. But to make our funeral services a mere act of "preaching" is to make them Protestant.

## METHOD OF RECITING THE ROSARY.

*Qu.* In the May number, page 582, in discussing "Meditating on the Rosary", it is stated that the method of inserting the title of the mystery after the name of Jesus in the Hail Mary is much more helpful to meditation than the mere announcing at the beginning of each decade, and "assures the gaining of the indulgences, even if it takes a few minutes longer". I would like to know if you have any authority for the last part of the statement.

In 1877, while I was a novice of the Society of Jesus, in Angers, France, it was the habit of all of us, when saying the beads two by two every day, to so insert the mystery in the prayer. Then one of us suggested that we might not gain the indulgences, because not saying the real Hail Mary. Our Rev. Father Master had recourse to authorities to solve the doubt, and after a while we were told to discontinue this manner of saying the Rosary.

The practice, however, would please me, and I would encourage it for others if I knew that the indulgences are secured by this plan.

G. A. A.

The authority for inserting a verbal reference to the mysteries of the Rosary in the prayers which make up its invocations, is the injunction of the Church which requires as a condition for gaining the indulgences that the faithful meditate on the mysteries during the recitation. The Hail Mary is not interrupted or changed by these insertions; on the contrary, it receives the character of a distinct address to the Mother of Christ in the attitude in which the Church desires it to be done when she enjoins contemplation during the act of recitation. The fact that the words, making the mystery present and real to the one who recites, are loudly pronounced, does not break the moral unity of the thought which directs the prayer to Our Lady. It recalls the acts, and thereby intensifies and renders the prayer real and not mechanical. To say that an indulgenced prayer must not be mutilated is perfectly correct; but it does not apply to the present case. The prayer is not changed, interrupted or disconnected. It is perfected and completed by the addition of the thought on which the Church wishes us to meditate during the very utterance, and without which we may not ordinarily gain the indulgences of the Dominican Rosary. Whether the words expressing the particular mystery are repeated mentally or aloud does not alter

the condition. One might stop at the word "Jesus" in the Hail Mary and meditate for a minute, or speak to oneself, or remind those who recite in common of the mystery in point. It keeps the prayer as addressed to Mary through Jesus, and through both to the Eternal Father throughout. The fact is that the common practice of mentioning in a perfunctory way the mystery at the beginning of the decade rarely becomes a means of actual meditation. The other method is far more effective, and it is in use in many communities where true devotion rather than mechanical adherence to forms of prayer prevails.

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## THE "EXCESS" IN THE TRANSFER OF MASS STIPENDS.

A diocesan superior informs us that a priest of another diocese has been addressing the following letter to him, implying that there is going on, probably unconsciously, a traffic in "intentions" which rests its claims of legitimacy upon a false interpretation of the ecclesiastical canons, and which erroneously cites the ECCLESIASTICAL REVIEW as its authority. Here is the letter:

> You are in a position to get many Mass intentions. Now my friends among the priests in France are willing, especially because of the high value of the dollar that in pre-war times had a value of about five Francs, and now of about twelve Francs, to accept Mass intentions for half a dollar, and they eagerly will accept them at that price because they need them.
>
> There is absolutely nothing in this transaction contrary to Canon Law. Cf. THE ECCLESIASTICAL REVIEW, March, 1920, p. 337, where it is said: "In the past authors allowed a priest who transferred Masses to others to keep the excess in stipend when the transferee freely agreed thereto".
>
> I can send thousands of Masses, and you see the benefit that can be made for the missions, or for your own use, if you see fit.

There is everything in this transaction contrary to Canon Law. The benevolent priest who sends Mass stipends under such conditions to France will have to make restitution as best he can. What he retains of the dollar over the present value of five francs (half a dollar) is not the "excess in stipend" but part of the regular stipend as specified by statute or custom

in the United States. An excess in stipend would be what is offered over and above the regular American stipend. That part, provided those who in the first place receive the larger stipend have not solicited but spontaneously accepted it, may be retained when the priest who is to say the Mass freely agrees thereto.

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## THE PRECEPTS OF THE CHURCH.

To the Editor, THE ECCLESIASTICAL REVIEW.

Since the precepts of the Church, as found in our catechisms, have not yet assumed a final formal crystallization or codification, varying as they do in number, wording, and content, even in the catechisms published in the United States, a suggestion as regards the phrasing may perhaps be allowed. One would like to see uniformity in number and classification.

The six precepts given by Bellarmine, which are contracted, without omission of content, in the Italian catechism published by Pope Pius X, into five, are nearly always found in official catechisms issued by Irish, English, and American Bishops. It is much to be desired that the English versions of Deharbe, which omit altogether the last two precepts, conform to this classification. The same is to be said of the official French catechism used in Canada, which omits the sixth precept and stretches the other five into seven. A rendering of the sixth precept, which would attach less importance to "forbidden times", and more to the prohibition of marriage with non-Catholics, would seem advisable. The phrase "not to marry within the fourth degree of kindred" must of course be corrected in accordance with the Code. The fourth precept might well be extended to include the obligation of receiving the Blessed Eucharist when in danger of death. Butler's Catechism, from which the writer was instructed, words the precept as follows: "To receive worthily the Blessed Eucharist at Easter or within the time appointed". The more recent catechisms vary slightly its wording, though not always to advantage. Would it not be well to add to this precept the words: "and also when in danger of death"? But doubtless, when the matter is next dealt with, persons better qualified than the undersigned will prepare suggestions for the competent ecclesiastical authority.

JOHN J. O'GORMAN.

*Ottawa, Ontario, Canada.*

## THE CENSURE OF MEMBERS OF MASONIC FRATERNITIES.

*Qu.* The REVIEW is being quoted as authority for the statement that we have faculties for absolving persons who are affiliated to secret societies, provided they are disposed to leave these associations. This appears to be contrary to Canon 2335 which declares: "Nomen dantes sectae massonicae aliisve ejusdem generis associationibus quae contra Ecclesiam vel legitimas civiles potestates machinantur, contrahunt *ipso facto* excommunicationem sedi Apostolicae simpliciter reservatam".

*Resp.* Persons who with full knowledge and deliberation have joined a society (as members) which is recognized as plotting for the destruction of Church or State, are *ipso facto* excommunicated. To absolve them requires a special faculty ("simpliciter reservata sedi Apostolicae").

If such societies exist in the United States, they are not to be confounded with the thousand and one secret societies or Masonic lodges which, by reason of their absolute oath-bound secrecy, become a danger to the commonwealth, and which are therefore *forbidden* to Catholics. Every forbidden association is not *ipso facto* a *censured* body in the canonical sense of the term. It is not so long ago since the S. Congregation of the Holy Office made this distinction clear, and expressly warned confessors against mistaking one for the other. "Ne quis errori locus fiat quum judicandum erit quaenam ex his perniciosis sectis *censurae*, quae vero *prohibitioni* tantum obnoxiae sint, certum imprimis est, excommunicationi *latae sententiae* mulctari massonicam, aliasque ejus generis sectas, quae cap. 2. n. 4 Const. Apost. Sedis designantur, quaeque contra Ecclesiam vel legitimas potestates machinantur, sive id clam sive palam fecerint, sive exegerint sive non a suis asseclis secreti servandi juramentum. Praeter istas sunt et aliae sectae prohibitae, atque sub gravi culpae reatu vitandae, inter quas praecipue recensendae illae omnes quae a sectatoribus secretum nemini pandendum et omnimodam obedientiam occultis ducibus praestandum, jurejurando exigunt." (Instr. S. Off., 10 May, 1884, n. 3.)

Of the censured type are the Carbonari of Italy, the Comuneros of Spain, and in general the revolutionary and anarchistic or nihilistic societies which make war alike on Church

and State, sometimes openly as in France, sometimes secretly as perhaps in America. But to deny absolution to a penitent of even such societies it is necessary that he was aware of the destructive aims of the association while he belonged to or when he joined it. He might have known that it was forbidden, but that fact does not suffice to place him under the ecclesiastical censure, unless the local law of the Church has so defined. D'Annibale is of opinion that even where an oath-bound member of such a censured society keeps open company with the plotters (provided he takes no part in the machinations), knowing their designs, but fearing death by the "black hand", he may be absolved without special faculties, "si non obstat jus naturale ob periculum perversionis". (*Comment. in Const. Apos. Sedis*, n. 118.) The important point therefore in determining whether a penitent who is a member of a Masonic society may be absolved is whether that society is banded together for the purpose of destroying religion, the Church, or the constituted legitimate civil government. American Masons may be, by reason of their international associations, their absolute oaths of secrecy and blind obedience, a real danger to the social and religious well-being of the land. For this reason they are forbidden to Catholics. But unless there be clear evidence of a society being concerned in the plotting against religious or social order, we may not refuse its members absolution, so long as they recognize and regret their association with a body to which they pledged adherence most likely because it held out promise of obtaining material, social, or political advantages.

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## CORAM SPONSAE PAROCHO.

To the Editor, THE ECCLESIASTICAL REVIEW.

To a question asked by a priest of the Diocese of Helena under the above heading an answer is given in the June number of the REVIEW (p. 691) to the following effect:

"The expression 'sponsae parocho' appears to assume that the 'sponsa' is a Catholic; for it is not clear that a non-Catholic before her marriage is subject to the canonical parish priest."

Father Ayrinhac in his admirable work on *Marriage Legislation in the New Code of Canon Law*, at page 242 in his com-

mentary on Canon 1097, § 2, says: "If the bride was a non-Catholic, there would no doubt be a sufficient reason to give the preference to the bridegroom's pastor, unless diocesan regulations ordain otherwise".

It is presumed of course that there is no question of validity here. Is it correct then to say that "the expression 'sponsae parochus' appears to assume that the 'sponsa' is a Catholic?" To come to a decision on this point—a point of some importance in non-Catholic countries—we must examine the law as it stands and compare it with the law in force before the promulgation of the new *Codex Iuris Canonici*. If on examination we find that no direct decision has been given by the legislator on the disputed point in the canon of the Codex, we must have recourse to the general rules of interpretation. Now one of the means used in interpreting a law is the "auctoritas rerum similiter iudicatarum". If therefore we find that a decision has been given in a case like the one under discussion there is very little difficulty in interpreting the point.

If we look at the wording of Canon 1097, § 2, we find the law on the above question stated thus: "In quolibet casu pro regula habeatur ut matrimonium coram sponsae parocho celebretur, nisi iusta causa excuset"; and if we compare this with the prescription on the same matter in the decree *Ne temere*, we shall see that the words used are almost identical: Sec. V, § 5 reads: "In quolibet *autem* casu pro regula habeatur, ut matrimonium coram sponsae parocho celebretur, nisi *aliqua* iusta causa excuset". The punctuation differs slightly and the two words in italics are left out in Canon 1907, § 2.

No authentic interpretation of Canon 1097, § 2 of the Code has been given so far, and we must therefore try and interpret it according to decisions already given on the former law.

Fortunately an authentic interpretation of section V, § 5 of the decree *Ne temere* was given by the S. Cong. de Disciplina Sacram., 28 January, 1916 (*Acta Ap. Sedis*, 1916, pp. 64 ff).

The facts of the case referred to are that a Catholic boy living in a parish named L. in a certain archdiocese wished to marry a non-Catholic girl residing in parish B of the same archdiocese. Some time before the marriage the girl went on a pleasure trip to parish S of the same archdiocese, where she remained for a month. During her stay in parish S. she

was received into the church and within a month of her reception returned to her home in parish B. She remained at home for about three weeks and then went back to parish S. (where she had been received into the Church some time before) and was married there immediately without any consent or approval from the parish priest of B.

The parish priest of B. feeling aggrieved brought the case before the Diocesan Tribunal for Matrimonial Causes. The finding was referred to the Ordinary and the decision of the latter was adverse to the claim of the parish priest of parish B. The case was then referred, with the consent of the Ordinary, to the Cong. de Discip. Sacr.

In the discussion of the question by the Congregation the meaning of the law on the question of the parochus proprius in the case of mixed marriages is clearly stated thus:

"3. Menstrua commoratio sponsae in paroecia S computandane est a die eius conversionis ad fidem catholicam, an vero ab eiusdem in paroeciam ingressu? Liquido patet sufficere, ad liceitatem, factum mere externum commorationis, praescindendo a facto conversionis sponsae in fidem catholicam. Porro voluntas legislatoris ex verbis legis petenda est iuxta illud effatum: *Legislator quod voluit expressit.* At in Decr. *Ne temere* requiritur tantummodo menstrua commoratio alterutrius contrahentis, quin ullus sermo habeatur de earum religione" (*Acta Apost. Sedis*, 1916, p. 65).

If we apply this decision to the interpretation of the section of the canon in question, we must come to the conclusion that the proprius parochus for the celebration of marriages is the parish priest of the bride, whether she be a Catholic or a non-Catholic, "nisi iusta causa excuset".

S. M.

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## A CATHOLIC BOOK OF COMMON PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I venture the remark that devotion amongst our lay people is suffering from a plethora of prayer books. Everybody who gets an inspiration immediately rushes to put it into print, with the result that the prayer-book market is glutted with Your Prayer Book, My Companion, The Scala Sancta, Near Devotion, all in real Russia leather, Y bindings, red

under gold, and so on. If we open them we find that they are mostly filled with sentimental and oftentimes maudlin prayers that appeal to no one and consequently no one uses them. Why cannot we have for the American Church a Book of Prayer, modeled on the Manual of Prayers or the Manual of Prayers with a few changes and gotten up in a neat edition so that each parish might put half a dozen in every pew? Our people would then be able to follow not only the Mass but the Vespers, the ritual for funerals and for other public services in the parish church. As it is, the people are unacquainted with the liturgy of the Church; at a funeral hardly one will be able to answer the few responses at the Absolution after the Mass, and at a Baptism the sponsors must be prompted what to answer, otherwise no response would be forthcoming.

I can see no objection to a Catholic Book of Common Prayer for the laity. We have one for the clergy in our Breviary. The Bishops could very easily edit such a book—perhaps calling it "The Book of Prayer for the Catholic Laymen in America", or "The Book of Prayer, for use in the Catholic Church in America", and insist on its being placed in every parish church. This would help our people to have a better knowledge of the glorious prayers from the Missal and Breviary, the psalms and lessons that become so familiar to the priest. As it is now, if we wish to pray for the dead we simply announce one Our Father and five Hail Marys; if it is for the Pope, one Our Father and five Hail Marys. There are, indeed, no better prayers than the same Our Father and Hail Mary, but the Church uses them sparingly in her ritual. Ordinarily they may be classed as the lazy man's prayers, since he knows nothing else to say. The Book of Prayer, after the Manual of Prayers, in good print, well bound and placed in every church in America, will go a long way to remedy this situation.

SACERDOS PEORIENSIS.

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## OUR LADY OF LORETO PATRON OF AVIATORS.

By a decree of 24 March, 1920, Our Lady of Loreto is declared Patron of aviators, and the S. Congregation issues a special form of blessing for flying machines or aeroplanes to

be inserted in the Roman Ritual. The appropriateness of placing aerial navigation under the special protection of the Queen of Heaven, derives from the medieval tradition which made angels carry the house of the Virgin at Nazareth miraculously to the little town in the Italian Marches. The prayer in the ritual asks that those who travel by aircraft may be accompanied, protected, and safely brought to the end of their journey under the guardianship of the angel invoked to that end.[1]

## MIDNIGHT MASS AT CHRISTMAS.

*Qu.* Should the midnight Mass or Masses permitted on Christmas Day, according to the new Code (Canon 821, n. 3) in certain public oratories, be celebrated "clausis januis", or may the general public be allowed to enter and also to receive Holy Communion?

May Holy Communion be administered to the faithful who desire It, during the midnight Mass permitted in parish churches by the same Canon (821, n. 2)? "Favores sunt ampliandi . . . Quod lex non prohibet, nec nos prohibere debemus." Canon 867, n. 4, says: Holy Communion can be administered when Mass can be celebrated.

SOUTH AMERICAN.

*Resp.* Those who assist at the midnight Mass on Christmas Day in public or semi-public oratories satisfy the precept and are to be admitted without distinction to Holy Communion (Canon 821, n. 3).

The Canon assumes that those who attend in such oratories enjoy the ordinary right or privilege of doing so, without prejudice to the general law of parish rights and duties, from which it does not specifically exempt. It is for the bishop to judge, or for the pastor to concede exemptions from these rights and duties (Canon 464).

Where the midnight Mass is permitted in parish churches the faithful are admitted to Holy Communion as part of the sacred service, unless there is an express prohibition.

[1] In giving the Decree and the formula of blessing, in our July number, the patronage was erroneously referred to Our Lady of Lourdes.

# Ecclesiastical Library Table

## SERMON NOTE-BOOKS.

In his *Homiletic and Catechetic Studies*,[1] Mgr. Meyenberg seems to take for granted, on the part of young preachers, the use of homiletic notebooks. Speaking of the "popular" sermon, he recommends, amongst other things, the methodical reading of "popular" writers and preachers (p. 79), such as St. Chrysostom, St. Augustine, Bourdaloue. But all such reading should be done, he says, "with pen in hand", and the preacher "should place in his gathered cornucopiae popular passages upon some important ideas, for instance, faith, grace, cross, death, love of neighbor, justice, etc., or note the places where these may be found" (p. 80).

Every encomium should be passed on the habit of diligent note-taking. Clement of Alexandria wrought well and pleasantly in his Stromata. You can translate the word quite representatively by "Miscellanies", or you can render it pleasantly by "Tapestries" (with one of his admirers), or by "Carpet Bags" (with another genial spirit). Howbeit, Clement thought well of his own labors. "They are for me", he said, "a collection which can serve my old age as a storehouse to remedy the defects of memory and to present to me, albeit as in a blurred mirror or a lifeless painting, the vivid and animated discourses of those men, saintly and worthy of all praise, whose disciple it was my good fortune to be".

To read without taking notes was, in the mind of Pope St. Damasus, merely to sit a-dreaming: *Lectio sine stylo somnium est.* St. Charles Borromeo advised the preacher to compile a handy commonplace book: *Locos sibi comparabit quibus auditorum animi commoveri atque incitari solent ad Dei amorem.* For we read easily and easily forget. Moreover, we are apt to read hazily: *Ego autem*, said St. Augustine, *multa nesciebam, scribendo didicisse me profiteor.*

The practice of note-taking is, indeed, common to thoughtful men. It is of special value to the preacher. But a practical difficulty is encountered here: What is the best method of imprisoning a flying thought in the amber of the written word?

[1] Pustet, 1919.

The first point for consideration might be the instrument—pen or pencil? Objections to the pencil are that it requires frequent sharpening (an objection not of great value in these days of cheap devices for sharpening and of the self-sharpening pencil); that if the lead be hard the page becomes indented, and if soft becomes very easily blurred. The advantages of the pencil are its cheapness and ease of writing.

The pen is much better, and the fountain-pen makes unnecessary the elaborate contrivance described by an admirer of Hobbes. When Hobbes was engaged on his *Leviathan*, "he walked much and contemplated", says John Aubrey, "and he had in the head of his cane a pen and inkhorn, carried always a notebook in his pocket, and as soon as a thought darted, he presently entered it into his booke, or otherwise might have lost it. He had drawne the designe of the booke into chapters, and knew where about it would come in. Thus that booke was made."

The next appropriate question might be, Upon what shall we write—a notebook like that which Hobbes carried in his pocket? or a copybook like that which we used in schooldays? or the larger notebooks of college days? or the loose-sheet notebook now so much in vogue? or large "commercial note" paper, to be filed in heavy paper covers or in portfolios? or upon cards of any convenient size, to be filed in a cabinet-drawer and to constitute a homiletical file-index? or in an elaborately made Index-book?

Beginning with the last-mentioned device, we should remember that it is designed rather for indexing than for transcription. One which we have seen is entitled "Universal Index". It has oblong leaves divided into columns with these headings: Subject, Event, Illustration, etc.; Book, Magazine, Paper, etc.; Vol., Year, etc.; Chap., Sec., etc.; Page; Col.; Remarks. The book has indented alphabetical guides to the pages. It is a most elaborate device, which supposes great patience and much leisure, and which experience leads us to suppose hardly suitable for the homiletic industry of most men. There are of course the ordinary scrap-books for clippings, with pages for indexing subjects. Some of these are mucilaged conveniently—but water is not always at hand, and saliva is not properly serviceable here, and the wet sponge of banking in-

stitutions is rare in private houses. If the clippings be thrown into a box, however, an otherwise idle hour may be devoted to pasting or to wetting the mucilaged page.

The loose-page notebook is convenient; the copy-book is usually too large for easy transportation; the pocket note-book might be profitably very small and be employed rather for a short reference to book or magazine or newspaper than for transcription.

But for purposes of permanent transcription, cards are best. They can be had in many convenient sizes, with cabinets made for them with alphabetical index cards as guides.

What do the writers of homiletical works advise? Perhaps we shall find there both useful suggestions and encouraging words.

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Mgr. Meyenberg advises a topical arrangement of our notes. Under such headings as Grace, Justice, Love of Neighbor, and the like, he would have the preacher note down the thoughts of popular writers and sermonizers.

In his *L'art d'écrire*,[2] M. Albalat declares that confusing results will attend the method of classifying notations according to the order of ideas, inasmuch as these are sometimes differentiated by slight *nuances*, are apt to be merged one into the other, to overlap, and to leave us without mastery over them. He favors greatly a classification by authors and an alphabetical arrangement—a sort of card-index, with cards of sufficient size for quotations and personal comment. His purview is not homiletical, however, and Mgr. Meyenberg's topical scheme is doubtless satisfactory for our purpose. He offers no suggestion as to methods of convenience—copybooks, notebooks, portfolios, or cards.

The Abbé Guesdon devotes [3] not a little space to his method of making notes. The most practical arrangement consists, he thinks, in placing our notes in an alphabetical repertory. This can be purchased ready-made, with printed titles. Still better, it can be home-made—"*voici comment*":

You select a stiff-backed portfolio or stiff pasteboard and upon it place your sheets of paper of convenient size and shape.

[2] Paris, 1909, p. 30.

[3] *Cours d'éloquence sacrée* (I. *Les principes*), Paris, 1905, pp. 108-110.

At the top of the sheets of paper you write large and very comprehensive titles or headings, such as (for Dogma): God, Jesus Christ, Mary, the Church; (for the Sacraments): Grace, Baptism, Penance, Eucharist, Priesthood; (for the Virtues): Theological Virtues severally, Religion, Humility, etc.; (for the Decalogue): Prayer, Vows, Sunday, Family, Society, etc.

In respect of all this, you make two columns with double margins. In one of the columns you put citations from the Holy Scriptures, the Fathers, orators—in a word, your authorities. In the other column you put your own comments on each topic.

You will assign to more suggestive titles some additional pages. These may be easily taken away in their detached form as occasion may suggest or demand.

Similarly, you can make a repertory, arranged topically, for clippings from reviews and newspapers, and also for striking passages from the classics and other authors.

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In his volume on *Preaching*,[4] Father O'Dowd writes with kindly recognition of man's instability of purpose: "There are many ways of taking notes. The worst of all is to jot them down on an old envelope, which will almost inevitably get lost. Another bad way (for most men at least) is to buy a large book and resolve to write down neatly whatever strikes you in your reading as fit to be noted. This is not a bad method in itself, but usually it is frustrated by our want of perseverance. An easy, human scheme of note-taking is to copy not merely what is striking, but *very* striking, on one of a thousand or so pieces of plain white cardboard, place it in a drawer, and occasionally spend an hour in sorting out an accumulation of these detached notes. Each sheaf can then be kept apart in a small division of a drawer set aside for passages which in all probability would otherwise have slipped from memory. There is a still easier, though not so satisfactory a way—that of noting on the fly-leaf of any book we may be reading the number of the page in the volume on which a noteworthy passage occurred together with a word or so descriptive of its drift. Each man knows what method best suits him, only let him be careful not to mark too

[4] Longmans, 1919, p. 29.

many references, for that would defeat the end of the note-taking. Let him confine himself to marking passages that are likely to be really useful. In view of their purpose the notes most helpful will be those which contribute something actual, vivid, illuminating — not necessarily 'purple patches' to be stitched on here and there, but penetrating views of religious truths, well-expressed illustrations, neat comparisons and analogies, pregnant maxims. Our purpose is not served by making a note of passages which can be met almost anywhere, and copying down truisms which we encounter in every manual." The writer then gives some extracts illustrating the kind of passages which might well be noted or transcribed.

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Notes can be taken on train or steamboat and can thus be made to serve the double purpose of enriching our homiletic storehouse and of relieving the tedium of travel. The President of Chicago Theological Seminary tells [5] us how to supplant Hobbes's pocket notebook and cane with inkhorn: "I carry", he writes, "a few plain 3 by 5 cards and, when I am traveling, a tube of library paste. . . . I used to carry pocket scissors and have them now. But the point of a knife (sharp) is better than scissors. If I run down a short clipping or want to make a note, it is easy to stick either of them on a card with paste or pen and then to file it. Longer clippings go in the file in the study."

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The method which has just been described seems to be both simple and efficient. Clippings need not be transcribed or even pasted in a homiletic scrap-book. The ordinary library card—a thousand can be bought cheaply—can serve to save the clipping and to index it at the same time. Cross-reference cards should be made, however. The process of cross-indexing will not be without fatigue and careful estimate of appropriate title, but it will be profitable in the end.

Ephemeral periodicals may be cut to pieces without anxiety. Even books may be properly so treated if they furnish much material and can be replaced easily; for although the business man thinks of time in terms of money—"Time is money", he

[5] *Homiletic Review*, April, 1920.

declares—his estimate is quite too low. It is cheaper to buy another copy of a book than to transcribe much of its matter into a MS. book of reference or upon a library card.

If the selected matter is rather lengthy and occurs in a volume which may not justifiably suffer mutilation, the library card can make a simple reference to the volume and page (perhaps also the edition), under appropriate title and cross-reference title.

Of course if one have much leisure for scholarly work, the mere effort involved in transcription tends to fix the matter more firmly in the memory. I recall a student in the seminary whose method of learning his history lesson consisted in writing the lesson out in full.

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In collecting, from various sources, the suggestions noted in the present paper, I have been struck by the curious fact that the larger the volumes consulted the less space they gave to methods of preserving and indexing sermon material. Meyenberg gives us a royal octavo volume of some 850 pages, and devotes but a few lines to encouraging the reader to use common-place books. He suggests headings for our extracts, but goes no further. O'Dowd gives us a volume of 230 duodecimo pages and spends time in suggesting particularized methods, estimating their relative value and furnishing illustrative extracts. Hoppin issued a *Homiletics* of 800 pages and does not even mention a common-place book. Vaux publishes [6] a slim volume of 150 small pages and, while recommending that a preacher should have several common-place books (p. 120), illustrates by a very lengthy excerpt how such material can be turned to profit for sermonizing. A very popular manual in Protestant seminaries has been Broadus's *Preparation and Delivery of Sermons*. The thirty-seventh edition contains 560 pages. Holding thus a middle place between the longer and the shorter books on preaching, we are not surprised that it should recommend common-place books only with some qualifications, and should dispense wholly with suggestions of method:

> Whether it is better to make extracts, summaries, and references in a Commonplace Book, or to rely mainly on memory in reading, will

[6] *Preaching: What to Preach and How to Preach.* London, 1882.

depend on a man's turn of mind and general habits, and on the kind of reading in question. Even a man of extraordinary memory can hardly dispense with memoranda in reading books of information; while books of thought, though they may be profitably analyzed in writing, should be thought over, thought through and through, and then all that is cognate to our own thinking will be without difficulty retained. As regards whatever is not matter of pure thought, an important part of the benefit derived from reading is this, that one will always know where to look for what he wants; and this can be best accomplished by a system of reference, unless the power of local memory is found, upon fair trial, to suffice for the purpose. Whichever method one adopts, he must strive to make the best of it, guarding carefully against its disadvantages and dangers (p. 126).

This is the total treatment. Do the best you can with the method which, on the whole, commends itself to your temperament and abilities as most suitable.

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The Commonplace-Book! One hears the inevitable query of the listless reader, *Cui bono*? If one will listen further, he will doubtless hear as well the long development of the theme suggested by the query. For we know with what enthusiasm we buy a portentously large quotation-album for personal contributions, how lovingly we gaze at the large white pages that await the glorification of enrichments from our select and varied reading, how satisfied we are with the ample Index-pages that shall methodize our work for us—and we know how seldom we succeed in filling a page with transcriptions. The volume gathers dust in some obscure corner of our sitting-room (shall we call it our "library" or, as the President of Chicago Theological Seminary does not hesitate to style it, our "study"?).

*Cui bono*? What's the use of starting a thing which our experience warns us we shall never keep up?

The warning or reminder of experience is valuable. Certainly, we need not undertake a laboriously exact and exacting Index of Quotations that are to be transcribed with pen and ink. A little patient effort may nevertheless enable us to accomplish very much that will prove helpful to us when we face the task of writing a sermon. The card index is worth a serious trial.

Perhaps the subject could not be more fittingly dismissed than with the rather long treatment accorded it in a series of lectures recently delivered by a noted Scottish clergyman,[7] whose volume meanwhile is not devoted exclusively to preaching in general, and is withal of modest dimensions. He evidently considered the topic "worth while", although not closely pertinent to his general theme:

> The next question that arises is that of retaining the constantly accumulating stores of material, and especially of retaining them in such a way as that they shall be available for use on appropriate occasions. For this, many devices have been invented, such as the use of interleaved Bibles, or (as in the case of Scrivener's *Synopsis Evangelica*) Bibles whose text is printed in one corner of a wide page, leaving abundant room for annotations. In Todd's *Students' Manual*, which in the early part of the nineteenth century was one of the most familiar of American books in Scotland, the most elaborate directions are given for the construction of a Commonplace Book and an Index Rerum. The former is an indexed volume in which excerpts from books are written down. The latter is an index of subjects, showing the passages in books where references to those subjects may be found. These are mechanical devices, which, if persisted in through a lifetime, would probably put blinkers upon whatever Pegasus of free spirit and vital thinking one rode. Yet they may afford valuable training, for a time at least. Many of us began the system in our youth, but in later days abandoned it for the much simpler one of unindexed notebooks of written extracts (fewer in number as life grew busier) and references. In using such notebooks it often became apparent that certain subjects had accumulated a considerable number of extracts and references. Such subjects were transferred to a new series of notebooks, each one (ledger-like) having a page to itself, and the scattered references and extracts were thus gathered in their appropriate pages. Such methods have been found helpful by some of us, although the usefulness of any particular method must depend on the habits of the man who uses it. The main things to remember are, that there must be behind every preacher who would preserve any opulence of thought or variety of interest in his preaching, some such treasury into which he may deposit the gains of his reading and thinking, and that he will probably have to adopt some mechanical apparatus for making the stores of his treasury available. But let him beware of allowing any such mechanism to enter too much into his methods of work. When it

[7] Kelman, *The War and Preaching*. Yale University Press, 1919.

becomes the master, it is wholly deadening and to be avoided; only when it is the helpful slave of his own free and forceful spirit is it useful. And besides all this, there will be times when subjects and messages will suddenly spring upon a preacher's mind, and find for themselves embodiment from the unconscious or subconscious material stored there, without any mechanical aids whatever. Such sermons will probably be his most inspiring and impressive utterances, while those of the former kind may be the more instructive (pp. 109-110).

The hints and counsels of Dr. Kelman in this *excursus* sum up the whole matter very well. We are grateful to him for wandering so amiably and so lengthily from his theme, *The War and Preaching*, to record the fruits of his own experience, and to do this for us in a little volume of 213 duodecimo pages. The Commonplace Book has its undoubted value. Its uses are much more varied and extensive than its dangers are proximate or obvious.

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# Criticisms and Notes.

**A HISTORY OF PENANCE. Being a Study of the Authorities (a) for the Whole Church to A. D. 450; (b) for the Western Church from A. D. 450 to A. D. 1215. By Oscar D. Watkins, M.A., Vicar of S. Cross, Holywell, Oxford. Longmans, Green and Co., New York and London. Two vols., pp. 775. 1920.**

The student of Catholic theology finds the basis for the acceptance of the Sacrament of Penance, as an article of faith, in the Scriptural declaration of St. John 20:21-23, addressed to the apostles, and in the mission assigned to St. Peter in the first place (Matth. 16:19), and then to those associated with him in the pastoral direction of the faithful (Matth. 18:18). The authority there given by Christ, in the name of His Father, is the same as that which He vindicated to Himself in answer to the question of the pharisee: how can man forgive sin? (Mark 2:7; Luke 5:21.) But the application of this authority and power in the Church, during the period of her doctrinal and disciplinary development, is a question quite distinct from the dogmatic definition of the sacrament which implies it. Church historians and exponents of dogma have at times been at variance in the effort to prove that the "lex credendi" is invariably bound up with, as well as to be deduced from consistent practice. Those who are hostile to Catholic dogma, finding that there is no historical and explicit proof for the universal practice of auricular confession, as at present in use, during the second century, maintain that it is an innovation not having the warrant of apostolic approval. They ignore the principle of development in ecclesiastical discipline as in doctrine. They refuse to believe in the fruit as the product of the tree, because there was no semblance of it in the shape of the blossom during springtime. The unbiased inquirer will none the less discover that the Catholic Church has from the beginning consistently taught what she has practised in the course of the ages. We welcome the historian, whatever his allegiance, who has the courage to state his conclusions in such matter before an audience which on the whole refuses to accept the doctrinal claims of the Catholic Church. Such is the character of the testimony in these two portly volumes.

The learned Oxford vicar, who here presents a review of the penitential discipline as an expression of Catholic belief from apostolic times, goes to the task with an open mind, with a singularly well equipped store of erudition in the history of dogma, and with the gift of stating clearly and succinctly what is essential to the argu-

ment in question. He is simply the historian, claiming no brief for the defence, such as one would expect from a professional apologist or the Catholic theologian; nor does he evade any part of the issue. He is nowhere guilty of that preoccupation which distorts, unduly emphasizes, or omits statements in order to interpret them in the sense of his prejudices or the favor of his clients. This is our impression after reading the work before us. The fact that it is written in English adds to the unquestionable value of it for the Catholic apologist, the student of theology in the seminary, and the priest who has occasion in his pastoral administration to convince reasonable inquirers of the undoubted antiquity of the sacramental rite of Penance in the Church.

It will be noticed in the title that the matter of the book is divided into two periods, the first of which embraces the penitential practice of the Church both East and West down to the middle of the fifth century. After that the author confines himself to the Western Church. The discussion ends with the Fourth Lateral Council in which Pope Innocent formulates the decrees which made annual confession obligatory, thus practically inaugurating the modern discipline of Easter duty for all the faithful. The documents are printed in Greek and Latin for the early portion, and in good English for the pertinent parts dealing with the later disciplinary enactments. The purpose of this grouping is obvious. The first centuries offer the argument for the discipline founded upon apostolic practice. Next comes the testimony of Hermas, the most important sub-apostolic witness during the first century. His teaching is confirmed by Clement of Rome, Ignatius, Polycarp, the Didache, and the assertions of the heretical opponents. In the next hundred years—that is, from the middle of the second to the first half of the third century—the discussions of the Gnostics, Montanists, of Tertullian and Origen, furnish matter for contrasting the rigorist movement in the Church with that of Dionysius of Corinth and his followers who favored a more lenient discipline of penance. The Decian persecutions, which caused a new application of the doctrine of penance in the Church, bring about local practices which alternate between extreme severity and gradual concessions. This difference goes on down to the Nicene Council, after which period the question of dealing with those who under the stress of torture had lapsed, agitates the various churches of Italy, Gaul, and Spain, causing differences in the penitential codes. With the exception of Spain, as witnessed by the decrees of Illiberis, the tendency in the Western churches was toward leniency. In the East, Asia Minor, Antioch, Constantinople, Alexandria adopted a graded system of penances and this is a marked feature which distinguishes these churches for a long period from those of the West.

It is also to be noted that the precatory form, still practised in a large part of the Eastern communities, was in use and maintained through the Middle Ages. St. Thomas of Aquin, who argues in behalf of the indicative form in the thirteenth century, clearly implies that the supplicatory form had been a common practice shortly before his day.

With the final fall of the Roman empire the history of the Church enters upon a new phase of conquest and development. The strong races of the North mingle with her heralds from the South and the East, and the Cross of Christ is borne aloft with the call for penance as the condition of eternal victory. Of the following centuries our author says: "She (the Church of Christ) will be found in those fifteen hundred years continuing from age to age in the exercise of her high commission to bind and to loose the souls of men" (p. 536). His subsequent study falls into three periods; that of the Continental churches, down to A. D. 650. This embraces the beginnings of the Irish and British monastic codes of penitential discipline. The next period takes us to the age of the Carlovingian rulers, with its flourishing Christianity carried over from the Frankish into the Saxon empire. The third period presents a settled condition when repeated and habitual confession becomes the normal expression of Catholic devotion throughout Christendom.

All this is put before the reader in so orderly a fashion as to be easily assimilated. The author offers none the less certain direction, for a more ready appreciation, to different classes of students. "Mature theological students will," he writes, "read these studies as they please. Students who are not yet familiar with the first two Christian centuries may do well to begin with the chapter headed *The Decian Persecution*. Readers who are not students of theology, but who wish to see the result of these studies, will find what they want in the two review chapters."

**ST. BERNARD'S SERMONS ON THE CANTICLE OF CANTICLES. Translated from the Original Latin by a Priest of Mount Melleray. Vol. I. Browne & Nolan, Ltd.: Dublin. 1920. Pp. 497.**

Like Dante, St. Bernard has been neglected by his brethren in the faith. "One cannot help feeling a sense of shame," says the translator of the present collection of his sermons, "at beholding the elegant translations of some of the Saint's more celebrated treatises, published even in our times by such Protestant scholars as Drs. Eales and Gardner. It looks as if by a strange irony of fate, heresy had obtained a monopoly of the very man who, in his day, was its most formidable opponent." No doubt the difficulty of rendering his

sententious Latin into English has kept some from essaying the task. For, to quote again the preface before us, "there is hardly another writer whose thought is so difficult to detach from his language, because there is hardly another whose language is so closely wedded to his thought".

Be this as it may, we can congratulate ourselves on having the present—the first, by the way, to be made—translation of one of the Saint's most instructive and charming works. For although almost any of his writings might to advantage be translated, the Sermons on the Canticle of Canticles possesses the strongest claim. Of them Mabillon has written that "they contain whatever the holy Doctor has said in his other works appertaining to morals and piety; in fact all that he ever wrote on the virtues and vices of the spiritual life. All this he repeats in these discourses, but with greater solidity and elevation of style, whilst he removes the veils and obscurities of the Sacred Text, and brings forth to the light all the secrets of perfection, in a manner no less delightful than sublime." After such testimony from so competent a witness it were presumptuous to bespeak further the merits and value of these discourses.

It should be noted, however, that we have not here a commentary or homilies on the Canticle. The Saint makes use of the verses from the Song as points of departure whence to wing his flight over the realms of the spiritual world. In fact the eighty-six sermons comprised in the entire collection touch upon only one-fourth of the inspired text. Death surprised the holy Doctor whilst engaged on the first verse of the third chapter. Forty-three of the discourses are given in the present translation. As many more are reserved for a second volume; whilst in a third are to be included, with selected treatises, the Saint's twenty-seven homilies on Psalm 90.

As regards the translation itself, it will not be overstating things to say that it is worthy of the original. St. Bernard's Latin is a stream of honey, sweet because his thought was such; strengthening withal, because it flowed from the uplands of Divine Truth. Neither the sweetness nor the strength is lessened by passing into English. Evidently it has been a work of love for a son of Bernard to make the delicious fruits cultivated by the saintly Abbot of Clairvaux more widely enjoyed. Perhaps the discerning reader will recognize in the effort traces of the same hand which, modestly concealing its identity, has done so much to further the extension of Catholic Philosophy. Maybe, however, this is rashly flaunting the American's privilege of guessing or "reckoning"!

**DE DELICTIS ET POENIS. Praelectiones in Lib. V Codicis Juris Canonici quas in Pontif. Athenaeo Seminarii Romani tradebat Prof. Adv. Jacobus Sole, Supr. Tribun. Signaturae Ap. Prael. Referendarius, Consultor S. Cong. Concilii etc. Fridericus Pustet: Romae, Ratisbonae, Coloniae Agrip., Neo-Eboraci, Cincinnati. 1920. Pp. 452.**

Of the twenty-four hundred canons which comprise the recent Code of Canon Law about one-eighth part deals with penal legislation. Delinquency and imputability are topics with which the confessor and the administrator are chiefly concerned. Hence the importance of a clear understanding of the bearings and limitations of responsibility involved in the law. Father Ayrinhac has, in his excellent treatise on the subject (Benziger Brothers), which we recently reviewed in these pages, given to us a very exhaustive and satisfactory survey of the whole subject. Blat, the Dominican canonist, too, in his *Commentarium Textus Juris Canonici,* has discussed the topic, so far at least as it comes within the province "De Personis". But special students of Canon Law will be no less anxious to have an exposition from an experienced Roman professor who treats the matter in recognized scholastic fashion. He lays sufficient stress on the historic development of the law to give the student an intelligent grasp of its experimental value, but his chief purpose is to explain the exact meaning and practical bearing of the canons. His interpretation rests upon the Decretals, upon the authoritative Constitutions, and the approved teaching of the old canonists. The footnotes are copious, but pertinent. There are marginal references throughout which help not only the student by analyzing the matter for him, but serve also the casual inquirer, since they supply a summary of the paragraphs to which they belong. A very full *Index Rerum Alphabeticus* adds to the worth of the volume for general reference. In the order of treating his topics the author follows, of course, the analysis presented by the Code, that is: *De Delictis—De Poenis,* and *De Poenis in singula Delicta.* The interpretation is on the whole that of the *via media,* avoiding the extremes of rigorism and laxism alike.

**AN ESSAY ON MEDIEVAL ECONOMIC TEACHING. By George O'Brien, Litt.D., M.R.I.A. London: Longmans, Green & Co. 1920. Pp. 242.**

But why hark back to the Middle Ages for their economic teachings? Surely we have no need of them. Do we not superabound in our own? Moreover, has not the whole social order, industrial as well as political, passed in the intervening centuries through at least

five upheavals that have each in its way turned everything upside down, and made all preceding economic theory so much metaphysical scrap? The Renaissance, the discovery of the New Worlds, the Reformation, the French and the Industrial Revolution, have they not buried medieval economics forever? Why this futile determination to resuscitate the mummy? Queries like these are apt to arise in many minds when confronted with an Essay such as the one before us. They argue, nevertheless, an utter misapprehension both of the essential import of medieval economic theories and of the trend of recent economics.

On the one hand, those theories were not made up of the laws of production and distribution of wealth which constitute the larger part of modern economics. They were not a science in our sense of the term, not a body of abstract formulas pertaining to the making and the bartering of things. They were rather an art, the art that, as a part of general prudence, regulated the conduct of *persons.* In a word, economics was then a branch of ethics and consisted of a summary of laws — which was derived in part from philosophy, in part from theology; from the Roman and Canon Law—regulative of man's industrial subordination to his moral and religious interests.

On the other hand, it is precisely this latter conception of political as essentially an ethical science, that is gaining favor with modern economists. As Palgrave, an unbiased authority, observes: "The growing importance of distribution as a practical problem has led to an increasing mutual interpretation of economic and ethical ideas" (*Dict. of Pol. Economy,* ed. 1917). Or, as Dr. O'Brien with hopeful optimism maintains, "the day when economics can be divorced from ethics has passed away", for there now appears "a world-wide endeavor to establish in the place of the old, a new society founded on an ethical basis" (p. 31). There are at present just two ways which are said to lead to this goal—Socialism and Christianity. Socialism holds out inducements many and plausible, not the least persuasive being that collectivism in its social and industrial ideals and methods is itself the real Christianity; the Christianity of the churches having lapsed from its pristine altruism and philanthropy. It will not be necessary here to adjudicate the claims of Socialism on the one side and Christianity on the other as being the road to the new social order. Nor will it be necessary to prove that the medieval economic theory, being essentially and historically Christian, coincides with the ideal social order. The inadequacy of Socialism and the adequacy of Christianity have been argued out in a hundred recent books and pamphlets. The student who desires to know what medieval economic teaching is, its rational and its authoritative bases and contents, will find no better source of information than the above volume.

Having outlined and explained the general scope of his *Essay*, the author unfolds the teaching in question as it regards in the first place *property* and in the second place *exchange* of property. Under the former caption he points out its teachings on man's rights and duties in respect to property and how far and in what sense the right of property extends over human persons. Regarding exchange of property, he expounds the medieval teaching on the sale of goods, the sale of money, and on the machinery of sale. In connexion with the sale of goods the teaching on the just price occupies the foreground. The sale of money involves a detailed exposition of usury, with its associated problems, while the mechanism of sale entails a brief treatment of the medieval theory of money.

It should be noted that the work is in no sense contentious, nor even apologetic. It is essentially and thoroughly an exposition discriminative and judicial of its central subject. In the conclusion, however, the author points out briefly that the teaching of the Church on economics, so far from being, as her opponents object, a bar to material progress, furthered the establishment and the development of a rich and prosperous community. First, because it tended to increase production, wise consumption, and just distribution, which are the chief ends of all economic activity. It aimed at extended production by insisting by precept and example on the importance and dignity of manual labor and by its sane teaching on marriage and population. It furthered a wise consumption by its teaching on the golden mean in the use of goods, a teaching which condemns on the one hand avarice and on the other hand spendthrift prodigality. It promoted equable distribution by its insistence on the moral responsibility attending on ownership of goods; that man's natural right to property entails the inevitable duty to share his goods with his neighbor not only in accordance with the laws of fraternal charity, but particularly in strict conformance with commutative justice whether in exchange of commodities or in exchange for personal services in the form of wages. This medieval teaching on economics, while intimately bound up with a religious system, is not inseparable therefrom, based as it is on a rational philosophy and, being therefore independent of methods of production which change with time and place, it is no less applicable to present than to past economic activities. By expounding that teaching in its substance and rational bases Dr. O'Brien has done a service for which not only students of economics but all thinking men who are trying to do their part toward bettering the present social order may well be grateful. The more so, likewise, that he has performed the service in a style that is at once thoughtful, learned, luminous, and agreeable. The proverbial dismalness of economics finds no place in this Essay.

**THE RISING TIDE OF COLOR AGAINST WHITE WORLD-SUPREMACY.** By Lothrop Stoddard, A.M., Ph.D. (Harv.). With an Introduction by Madison Grant. New York: Charles Scribner's Sons. 1920. Pp. 320.

**THE RED CONSPIRACY.** By Joseph J. Mereto. New York: The National Historical Society. 1920. Pp. 398.

**SOVIETISM.** The A B C of Russian Bolshevism, according to the Bolshevists. By William English Walling. New York: E. P. Dutton & Company. 1920. Pp. 220.

While none of the foregoing books contains a distinctly clerical note, each in its way appeals to the priest as to the watchman on the ramparts who is required to be ever awake and alert to the tactics of the enemy so as to be ready to sound the alarm when, or better before, the danger is imminent. For this reason the REVIEW invites its readers' attention to these books, which severally and conjointly make plain the nature of the menace that is now confronting the human race. The reviewer does not intend analyzing or criticizing any of them at length. He will have performed his proper function if he make known their scope and purpose and their value especially for the clergy.

Repeatedly in the history of the world there have been moments when man confronted a universal catastrophe. The first was when iniquity had corrupted all flesh and it repented the immutable Creator to have made man. The threatened chastisement was foretold. Noah and his family alone heeded the warning. The rest held on to their lusts—marrying and giving in marriage—till the cataracts were let loose and the tribes of earth went down in the universal flood. Are we facing a deluge of another kind? Is it to come after us?

The Roman Empire wallowed in its pride and sensuality. The barbaric hordes swept in from the East and the North and the civilization of the ancient world was overwhelmed. Many thoughtful people alert to the signs of the times seem to hear the descendants of those same barbarians who once destroyed the world-city thundering at our gates? Surely he is no dreaming prophet who bids us listen to the ominous blows. Perhaps again it is *après nous le déluge.* At least we are wise and hopefully safe if we heed the warning.

Mr. Stoddard takes a very broad, and in some respects a very profound view of the forces at work in preparing what looks like a universal crisis. Bolshevism, the onset of barbarism against our present-day culture, is effectively, though it may be unwittingly, enlisting world-wide racial hostilities that of themselves threaten our white civilization. These hostilities manifest themselves in the rising

tide of the colored races. We have no space here to set forth the grounds on which the author bases his conviction that white civilization is facing the crisis of the ages. Suffice it to say that he is no emotional alarmist. He analyzes the facts in the case and builds his inductions on reasonably sufficient data. The colored races, particularly the yellow and the brown, are growing in numbers immensely beyond the whites. Their instinctive racial hatred, long smouldering, is blazing forth ominously at certain points and is even now threatening to sweep beyond its political restraints, while in the case particularly of the brown peoples the racial hostility is fomented and urged forward by all the fierce fanaticism of Islam which for a generation or more has been and is being organized and prepared for aggression when the psychological moment shall arrive. The menace is distinctively racial. The white man seems to be facing the crisis of the ages.

The barbaric forces of so-called Bolshevism are at the present moment playing into the hands of the yellow race, whose aggressive policy is but thinly veiled by national diplomacy. "The rulers of Soviet Russia are well aware of the profound ferment now going on in colored lands. They watch this ferment with the same terrible glee that they watched the Great War and the fiasco of Versailles—and they plot to turn it to the same profit. Accordingly, in every quarter of the globe, in Asia, Africa, Latin America, and the United States, Bolshevik agitators whisper in the ears of the discontented colored men their gospel of hatred and revenge. Every nationalist aspiration, every political grievance, every social discrimination, is fuel to Bolshevism's hellish incitement to racial as well as to class war. And this Bolshevik propaganda has not been in vain. Its results already show in the most diverse quarters, and they are ominous for the future. China, Japan, Afghanistan, India, Java, Persia, Turkey, Egypt, Brazil, Chile, Peru, Mexico, and the 'black belts' of our own United States; here is a partial list of the lands where the Bolshevist leaven in color is clearly at work. Bolshevism thus reveals itself as the arch-enemy of civilization and the race. Bolshevism is the renegade, the traitor within the gates, who would betray the citadel, degrade the very fibre of our being, and ultimately hurl a barbarized, racially impoverished world into the most debased and hopeless of mongrelizations" (pp. 220-221).

But how according to Mr. Stoddard is the racial catastrophe to be met, if unhappily it cannot be averted? First and foremost the wretched Versailles business, he thinks, will have to be thoroughly revised. Secondly, some sort of understanding must be reached between the white world and renascent Asia. "Thirdly, even within the white world, migrations of lower human types like those which

have worked such havoc in the United States must be rigorously curtailed. Such migrations upset standards, sterilize better stocks, increase low types, and compromise national futures more than war, revolutions, or native deterioration" (p. 308).

The efficacy of these precautionary measures one may well doubt. The Versailles convention may indeed have sown "dragon's teeth over both Europe and Asia which, unless plucked, will presently grow into a crop of cataclysms which will seal the White-man's doom". At the same time there is no likelihood that, were the heads of the nation again to convene, there would be any determination on their part to sacrifice their separate ambitions in favor of an ideal universal justice. For, as Mr. David Jayne Hill observes: "It has escaped the attention of many persons that the Covenant of the League of Nations prepared at Paris as the first Part of the Peace of Versailles is not a 'general association of nations' of a pacific character to secure international justice, but a limited defensive alliance for the protection of existing possessions, regardless of the manner in which they were acquired by their rulers, wholly indifferent to the wishes of the populations thus held in subjection, and controlled by a small group of Great Powers whose supremacy is based solely upon their magnitude and military strength" (*American World Politics,* p. vii).

Until the Great Powers recognize their obligation to one Supreme Power as the final motive of all justice, individual and collective, national and international, there will be no covenant effective of universal peace. Unfortunately the heads of the Nations, big and little, have apparently no consciousness of such an obligation.

Mr. Stoddard's second precaution might be carried into effect. But, as he himself recognizes, it would entail another and a greater world-war. The proposed understanding between East and West implies that "we whites will have to abandon our tacit assumption of permanent domination over Asia, while Asiatics will have to forgo their dreams of migration to white lands and penetration of Africa and Latin America. Unless some such understanding is arrived at, the world will drift into a gigantic race-war, and genuine race-war means war to the knife. Such a hideous catastrophe should be abhorrent to both sides. Nevertheless, Asia should be given clearly to understand that we cannot permit either migration to white lands or penetration of the non-Asiatic tropics, and that for these matters we prefer to fight to a finish rather than yield to a finish—because our 'finish' is precisely what surrender on these points would mean" (p. 308).

The third of the author's proposals seems to be the weakest and the least practical remedy in his therapeutics. He lays bare the

world's disorder, points out its symptoms and, in part at least, its causes. When he comes to prescribe the remedy his curative foresight fails him. What is the remedy? Racial eugencis, breeding between the fittest stocks, avoidance of inter-color miscegenation. Like most of the present-day healers of human ills, the author seems to forget that the radical disease of humanity is infidelity, irreligion, immorality, vice. Moral and social disorders cannot be cured by eugenics. The remedies must go deeper. They must be brought to bear on man's passions, appetites, his will, his intelligence—powers that will not be moved to sane and effectual and permanent action unless backed up by moral motives, motives secured by sanctions more potent and definite than the feeble and vague promise of conserving the race of Caucasians.

Nevertheless, Mr. Stoddard's diagnosis of the world's disorder is, to say the least, arresting and persuasive. While it (no more than do his remedies) goes to the roots of the disorders, it should be deeply pondered by all who have the saving of man at heart. It may not be disregarded with impunity.

Whether the white civilization is menaced by the rising tide of the yellow and the brown races, or whether the more imminent danger is Bolshevism—a tidal wave sweeping in from the white sea upon the white's possessions—or whether, as Mr. Stoddard thinks, Bolshevism is destined to accelerate the onrush of the colored flood, no one will venture to prophesy. Certain it is that Bolshevism is universally imminent. Hence it behooves the priest to study this new barbaric invasion that he may know its real character and aims. The two books above are well adapted to supply the information. The first of the two, *The Red Conspiracy,* is an all-round, up-to-date study of the subject. The author takes a broad, comprehensive view of Bolshevism. He considers it to be, not a species of, but something identical with Socialism. Hence having set forth the scope and spirit of his work, he gives an historical survey of Socialism in its various phases and parties abroad and at home (pp. 1-78) Next in turn come Socialism in theory, in practice, and the I. W. W. in particular (pp. 79-137). Bolshevism in Russia and other European states, and with us, is then considered (pp. 138-195). This is followed by a series of eleven chapters wherein the essential nature, tenets, effects, relationships and so on of the Bolshevist movement are exposed. Nothing seems omitted that can throw any light upon the sources, intimate nature, insidiousness, and menace of the Red Conspiracy. The author quotes abundantly from the recognized authorities, thus providing a large arsenal of reliable information. The book is therefore "the case against Bolshevism" strongly and skilfully defended.

In reply to the repudiation of Bolshevism by many Socialists, the author has this to say:

"When our American wavers of the Red Flag try to hide their shipwrecked theories behind a repudiation of Bolshevikiland we shall have to remind them of their many, many utterances jubilantly assuring us that 'Bolshevism is Socialism in practice'. A specimen will do, taken from one of the books published by the Jewish Socialist Federation of America, a 'part of the Socialist party' of the United States piloted by Debs, Hillquit and Berger, which we quote as cited on page 34 of the *Outline of the Evidence taken before the Judiciary Committee* of the New York Assembly:

"'Bolshevism is not a new Socialist theory, but the practical carrying out in life of the old Socialist theory.'

"'Bolshevism especially is not a theory. Bolshevism is a method of how to establish Socialism in life.'

"'Bolshevism is practical Socialism, the Socialism of to-day, and not of the remote future day'" (p. 291).

Of course Socialists like Spargo and Walling will have nothing to do with the Bolsheviki. Spargo's opinions are summed up in his *Bolshevism* and in his *Psychology of Bolshevism*. Walling's views are given in his book above, *Sovietism*. This, too, like the *Red Conspiracy*, is an exposition of Bolshevism drawn from authoritative sources, that is, the Soviet Constitution and Decrees, Lenin's speeches, the Bolshevist Press, and the published statements of the leading Bolsheviks. In a direct, clear-cut style it answers such questions as these:

Who are the Bolsheviki? What do they want fundamentally? What do the Soviets stand for in actual practice? What are they fighting against? What is their chief weapon? To what is their power due? And so on. A typical summary of pro-Bolshevist claims is given by Professor Goode who was sent to Russia by the *Manchester Guardian*. Sovietism, this "authority" states,

1. has tackled the question of the illiteracy and ignorance of the masses with a certain measure of success in the present and the promise of more in the future. 2. It has preserved and extended the art galleries and brought them to the comprehension and enjoyment of the workers. 3. It maintains theatres, opera, ballet in full work as before. 4. It provides concerts in the open air and in halls; it caters for the tastes of children on the boulevards and in special theatres. 5. It has provided, for the first time in Russia, universal tolerance for religion. 6. It has endowed motherhood and provided for the guarding of infant life. 7. It brings medical assistance to every one. 8. It has put the worker on a decent economic footing, man or woman. 9. So far as it has been possible, already it has improved his housing and will continue the work when the Allies permit. 10. It has kept 3,000 factories working and supplied *in what measure it can* the needs of the people. (Author's italics.) 11. It has improved a transport system broken down by barbarous use in war time and made it answer the desperate needs of locomotion, food and military service. 12. It has kept the great towns free from epidemics (pp. 122-123).

These claims based on reliable "authorities" (which have to be pro-Lenin, or they are not permitted to leave Russia) seem specious enough and have won for the Soviet regime a good deal of sympathy among us. But, as the present book and the one above prove, they are in contradiction with the real state of things in Russia. The proofs of this cannot, of course, be here developed. Suffice it to show how Mr. Walling riddles their "extraordinary logic". Claims one, nine and ten admit that not much *has been* accomplished, but go on to state what the Bolsheviki *will* do, as having the same weight as if they had already done it, also suggesting that nobody could have done better (for example, as to housing). Further, we are calmly asked to believe that Bolshevik shortcomings are not due to the Bolsheviki but to their enemies—an extraordinary statement in the midst of an argument intended to provide the facts to prove this very claim. "Claims six, seven and eight have the same defect in an even higher degree. The meaning is clearly *not* that the Soviets *have accomplished* these things, which it would take advanced rich and orderly countries years to perform, but merely that they *say* they *will* accomplish them! The first demand of the Soviets in the 'raise the blockade' agitation, for instance, has been for at least a limited supply of the most urgently useful medical materials—which are lacking. The present Soviet intention—or expressed intention—'to bring medical aid to everyone' is taken as wholly equivalent to bringing that aid! So with nearly all the other Soviet 'achievements'. Points two, three and four avoid the real questions—how much and how many? Theatres and concerts exist; but how much service do they do in Soviet Russia compared to other countries or to the conditions under Kerensky or before the war? *To what degree* have the illiterate workers (in the midst of suffering and civil war) been educated in the appreciation of the fine arts? Claims five, eleven and twelve flatly and completely contradict the Bolshevists' own evidence, as the present volume demonstrates" (pp. 123-124).

The closing section of the book discusses the Soviet plan to propagate a world-revolution and the coöperation therewith of the Socialist parties in all lands. In the appendices the anti-religious policy of Bolshevism, the menace of the Soviets as a military power, and the communist party's official functions in the Soviet Government are briefly indicated.

# Literary Chat.

It is safe to say that both the history and the philosophy of European Civilization have yet to be written, at least in English. Buckle's attempt is universally admitted to have been a failure. The translation of Guizot reflects the one-sided Protestantism of the original. Balmes wrote an immortal corrective of the French Protestant, which even in its imperfect English version remains the greatest and most satisfactory work we possess on the subject. Profoundly philosophical as it is, however, and both scholarly and acute in its criticisms and analyses of individual points and issues, it leaves something to be desired on the line of constructive unity.

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It goes without saying that the production of the desired work demands a thorough grasp of Catholic principles—truths, that is, of the faith and of philosophy—together with an intimate knowledge of the currents of historical events and of the secular, that is the physical, social and political agencies that have in part at least caused and shaped them. Both these sets of qualities, but particularly the former, stand out in Hilaire Belloc's *Europe and the Faith*. Mr. Belloc has a profound insight—quite an instinct indeed—into what we may call the Catholic consciousness (he prefers to call it "conscience") of history — a consciousness which, permeated by faith and the spirit of faith, almost intuits the underlying causes of historical movements.

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Naturally this intuition of the efficiency of faith in begetting and shaping historical events is rather vague, because very general, in the average even though educated Catholic mind. It needs precision, definition, persistent following-up in order to produce the explicit consciousness of conviction or finality. Herein lies the value of Mr. Belloc's study. He makes clear and definite the power of the Faith in the history of European civilization. At the beginning and at the end he asserts that "Europe is the Faith, that the Faith is Europe". This somewhat hyperbolic statement reveals its due measure of truth as one follows the author's exposition of the fundamental constitution of the Roman Empire and the influence of the Church on its inmost life. What was the nature of the so-called Fall of the Empire; the beginnings of the new nations; what happened at the time in Britain; the Dark Ages; the Middle Ages; the Reformation—these are the salient landmarks of the field he covers. Particularly profound is the latter portion, the study of the Reformation, "the isolation of the soul", which let loose the disorganized forces that are now working toward a state of "society which cannot endure and a dissolution of standards, a melting of the spiritual framework, such that the body politic fails. Men everywhere feel that an attempt to continue down this endless and ever-darkening road is like the piling-up of debt. We go further and further from a settlement. Our various forms of knowledge diverge more and more. Authority, the very principle of life, loses its meaning, and this awful edifice of civilization which we have inherited, and which is still our trust, trembles and threatens to crash down. It is clearly insecure. It may fall in any moment. We who still live may see the ruin. But ruin when it comes is not only a sudden, it is also a final, thing. In such a crux there remains the historical truth: that this our European structure, built upon the noble foundations of classical antiquity, was formed through, exists by, is consonant to, and will stand only in the mold of, the Catholic Church. Europe will return to the Faith, or she will perish" (p. 260).

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Mr. Belloc is a philosopher (of history) and in so far a prophet presaging, of course not with certainty but with probability and therefore with plausibility. On the other hand, he is a man of letters and as such entitled to a certain liberty of expression and definition. A scholastic, even if liberally lettered, might in places demur at the range of literary license employed; for example, when he reads that "the human mind holds truth in

the form of Faith" when it accepts "the thing without demonstration and yet denies the possibility of its opposite, as, for instance, the faith of all men not mad, in the existence of the universe about them . . ." (p. 255). Now it may well be objected that such a definition of Faith plays much too easily into the hands of the Kantians, Fideists, and all those emotionalists who deny objective evidence to be the determining motive of rational assent.

Again it may be thought that Mr. Belloc dismisses quite too magisterially the theory (popular not only "some years ago", but still quite probable), that the War was "an economic affair". While there was no revolt of rich against poor and the rest (p. xi), there was a struggle between the great Powers for certain economic advantages, of which each government was covetous, and it is quite impossible to say whether these passions did not predominate any idealistic motives that may have precipitated the catastrophe.

*Europe and the Faith* is neither *the* philosophy nor *the* history of European (i. e. modern) civilization. It is, however, a notable contribution to both; one which no writer who attempts either can afford to disregard. The work is issued by the Paulist Press, New York.

*What's the Matter with Ireland?* The query is answered in a book bearing the same title by Ruth Russell (New York, The Devin-Adair Co.). Miss Russell is an alert journaliste and writes in picturesque journalese—as indeed the title itself suggests — of what she experienced "in that bit of Europe which lies closest to America". Ireland she found to be poor: poor unto ignorance, to starvation, to insanity, to death. And the cause of her poverty is her exploitation by the world capitalist next door to her. The remedy? Self-determination, as a republic. On this three-fourths of Ireland are one. In the Catholic Church the writer found the young priests eager workers for Sinn Fein and in Ulster the laborers backing their leaders in a plea for self-determination. But more. In the cities where poverty is blackest, there are those, she sees, who demand a workers' republic. In the villages and country districts coöperativism is waxing strong and presaging a co-operative commonwealth. President de Valera in an introductory letter congratulates Miss Russell "on the rapidity with which she succeeded in understanding Irish conditions and grasped the Irish viewpoint". To this we need add no further word of commendation.

The story of *Joan of Arc, Soldier and Saint* is retold by I. A. Taylor and issued with appropriate illustrations in this country by P. J. Kenedy & Sons, New York. We are already rich in biographies of the heroic Maid, but there is abundant room for so happily told a narrative as Miss Taylor here offers us. Young people particularly and the old who are still youthful enough to feel the thrill normally evoked by deeds of saintly heroism and chivalry will welcome the story.

The French have always been singularly prolific in Catholic heroes. One of the most recent is Maurice de Gatellier (1861-1916), an army officer who fell at Verdun while performing a deed of charity toward a fellow soldier. The culminating deed it was of a truly Christian career, passed amidst the busy scenes of life but motived by high ideals of charity and justice. The story of this noble Christian gentleman is sympathetically told by Mgr. Lavallée, rector of the Catholic Faculty at Lyons. It is published by Gabriel Beauchesne (Paris).

When the War closed, more than thirty million Americans were enrolled in the Red Cross organization. Some of these were in foreign fields, most of them were at home. *The American Red Cross in the Great War* is the title of a recent volume compiled by Mr. Henry P. Davison, Chairman of the War Council of the A. R. C. It describes the scope, character, and effects of the work accomplished, and will serve the purpose of readers who desire to know where and how and by what means and methods the beneficence of this vast

organ of philanthropy was exercised. (The Macmillan Co., New York.)

Whether the world is facing a universal crisis, as many competent observers (amongst others the author of the *Rising Tide of Color,* reviewed elsewhere in the present number) are persuaded is the case; or whether the national and the international quakings that are upheaving portions of Europe and Asia are going gradually to subside without overturning the white civilization, it is obviously impossible to foretell. Nothing, at any rate, will be lost by men, especially by priests, through being more than usually prompt to heed the Master's behest to watch the signs of the times. That we are passing through some sort of a transition period even the sceptic is unlikely to doubt. Not a little may be gained by studying similar interims of the past. As an aid to such observation a book entitled *The Church at the Turning Points of History* will prove helpful.

The volume, which was originally written in French by the eminent Liége Professor of History, Godfrey Kurth, and ably translated (1918) into English by the Right Rev. Mgr. Victor Day (Helena, Montana), is a suggestive summary of the characteristics manifested by the several transitional periods in the course of the Christian centuries and of the manner in which the Church met the various crises. The REVIEW has previously commended the book and does so again with the hope that it may become more widely known to the clergy and that a multiplied demand for it may occasion the preparation of a revised edition wherein the slight inaccuracies noticeable in the first impression may be eliminated. A chapter might likewise with adantage be added on the signs of the present transitional age and the way in which its problems should be confronted.

A fitting wreath of verse is that which Father Garesché lays at the shrine of the Apostle of the Sacred Heart on the occasion of her elevation to the honors of the altar. A slender booklet of scarce a dozen pages, it is a miniature casket of heavenly gems worthy to be offered *To Margaret Mary in Heaven.* There are in it jewels that appear to emit from hidden depths rather than reflect from their delicately-cut facets spiritual lights which they themselves seem to engender. For example this:

"O thou whose bosom was of snow and fire,
That keenest fire that burneth but in snow,
Where heat and virgin cold in love conspire,
Chill to the world, to Jesus all aglow,
One flaming thought to thee
Was all of earth and heaven. By that possessed,
Thy soul could bear to be
Poor of all else. Thy hopes and ecstasy
All were in One, who peopled all thy breast.

The booklet, which makes an appropriate gift-token, is issued by the Queen's Work Press, St. Louis, Mo.

*The Modern World,* by Professor Willis West, is a book well and favorably known to Catholic teachers of modern history. Fr. Betten, S.J., in his work bearing the same title, acknowledges his indebtedness to it. Mr. West has recently produced a manual entitled *The Story of Modern Progress* (New York, Allyn and Bacon), which, though substantially the same as its predecessor, is somewhat more condensed, the proportions of the parts being considerably altered. The author had in view the requirements of the elementary high-school course. Probably the reason why Catholic teachers have favored the *Modern World* is that it is one of the rather few manuals that do anything like justice to the Catholic Church. Mr. West evidently aims to be and largely succeeds in being fair to the truth in his account of the Protestant Reformation, which, as he says, might "perhaps better be called the Protestant Revolt".

Mr. West's treatment, however, of the intellectual life of the Middle Ages evinces that lack of information which substitutes half truths and

the old-time prejudices for the objective facts. We give an instance or two from *Modern Progress* of what we mean; premising that the italics are the author's:

"The University of Paris, the first medieval university, had grown up about a great teacher, *Abelard*. Abelard was a fearless seeker after truth. Alone among the scholars of his age, he dared to call 'reason' the test of truth, even in the matter of church doctrines. *But the church* condemned this heresy, and *forced the rising universities to foreswear 'reason' for authority*. This stifled all inquiry. Some garbled fragments of Greek science had been recovered, through Arabian translations from the Greek Aristotle, and soon came to be looked upon with superstitious reverence. For two centuries, 'Thus saith Aristotle' was as final in science as 'Thus saith the Church' in religion" (p. 100).

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Regarding Scholasticism, *Modern Progress* has this to say:

"The method of reasoning used in the universities is called *scholasticism*. It was like the reasoning we use in geometry — *deducing* a truth from given premises or axioms. This method ignores observation and experiment and investigation, and has no value, by itself, except in mathematics. It has never discovered a truth in nature or in man. The men of the universities (*Schoolmen*) did not use it in mathematics. They tried to use it by turning in upon their own minds, and their arguments were mainly quibbles upon verbal distinctions. Much time they spent in playing with such questions as, How many spirits can dance at one time upon the point of a needle?" (p. 100).

To unravel the hopelessly entangled strands of truth and error contained in these two paragraphs would take far more space than can here be spared. Happily, the present reader is quite able to do the unravelling for himself, while, as regards the author, he might be referred to the *Catholic Encyclopedia*, or the *New International* (Art. *Scholasticism*), or to any one of the following easily accessible books: Turner's *History of Philosophy;* De Wulf-Coffey's *History of Medieval Philosophy;* Taylor's *The Medieval Mind;* Walsh's *The Thirteenth Century;* Brother Azarias's *Aristotle and the Christian Church*. The only observation we may here allow ourselves is that Scholasticism is very much more than a "method", even as Professor West's *Modern Progress* is something beyond "the method" of compiling it. Scholasticism is mainly a system of truths, a synthetic philosophy, a world-view; just as the book before us is a systematized summary of events causally explained, constituting man's progress along the ages, so Scholasticism is a philosophical synthesis explanatory of the world, man, and God, and their interrelations. This Mr. West should have known, if he had looked into any Scholastic manual.

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Moreover, a little reading of Albert, Aquinas, Bonaventure, and the rest, should have taught him that the greater Scholastics did not write in "mongrel Latin". Their Latin was not indeed classical, any more than Mr. West employs the English of Shakespeare, Johnson, or even of Gibbon. Scholastic Latin is unique; it is the clearest and best adapted vehicle of philosophic thought ever invented by man.

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Despite the great difficulties which beset not only the work of the eminent historians who, as members of the German Goerres Society, were banished from Rome by the rigors of the late war, but also the bookmakers who were under the stress of an industrial ban in Germany, the firm of B. Herder, at Freiburg (Breisgau), has managed to keep up its century-old reputation for monumental enterprise in the production of great theological works, by the publication of two noteworthy volumes in the series of studies on the Council of Trent. The magnificent folios (tomes VIII and X) of the *Acta* and *Epistolae Concilii Tridentini* have just appeared. We hope to discuss this important publication in an early number.

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THE CATHOLIC DOCTRINE OF GRACE. By G. H. Joyce, S.J., St. Beuno's College, St. Asaph. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xiv—267. Price, $2.00 *net.*

JOAN OF ARC, SOLDIER AND SAINT. By I. A. Taylor, author of *The Silver Legend, Life of Queen Henrietta Maria, The Cardinal Democrat,* etc. With illustrations by W. Graham Robertson. P. J. Kenedy & Sons, New York. 1920. P. 253. Price, $1.50; $1.60 *postpaid.*

IUS RELIGIOSORUM ex Codice novissimo eiusque authenticis interpretationibus ac legibus hodiedum latis. Sac. A. M. Micheletti, Prof. Ord. in Universitate Cathol. Lublinensi, Consultor S. C. Semin. et Univers. Studiorum. (*Collectio Manualis Iuris pontificii* iuxta novissimas leges digesta, III.) Romae: Aug. Taurinorum, ex Officina Petri Marietti. MCMXX. Pp. xii—484. Pretium, 11 *fr.*

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DE ESSENTIA SS. MISSAE SACRIFICII Dissertatio quam conscripsit Henricus Lamiroy, Philosophiae Doctor, Sacrae Theologiae Licentiatus. (Universitas Catholica Lovaniensis. Dissertationes ad gradum doctoris in Facultate Theologica consequendum conscriptae. Series II, T. VIII, Totius Collectionis, T. LXIII.) Lovanii, excudebat P. Smeesters. 1919. Pp. xv—536.

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ST. MICHAEL'S KALENDER. 1921. Herausgegeben zum Besten der Missionshäuser und Heidenmissionen der Gesellschaft des Göttlichen Wortes. 42. Jahrgang. Mission Press, S.V.D., Techy, Ill. Seiten 109. Preis, $0.35.

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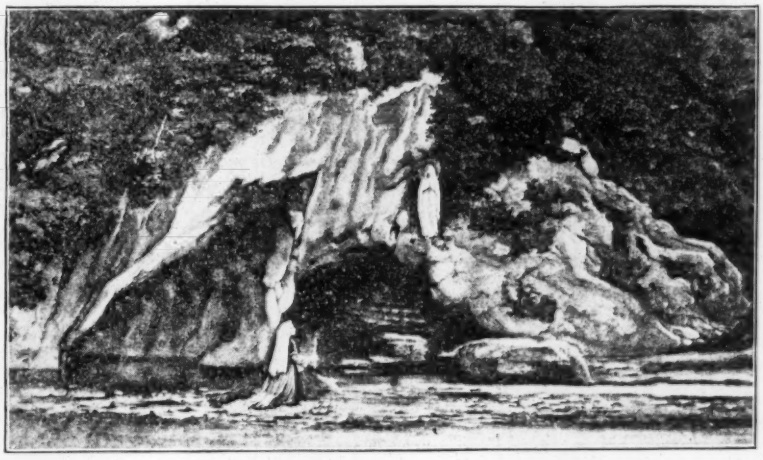

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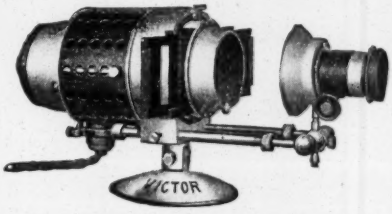


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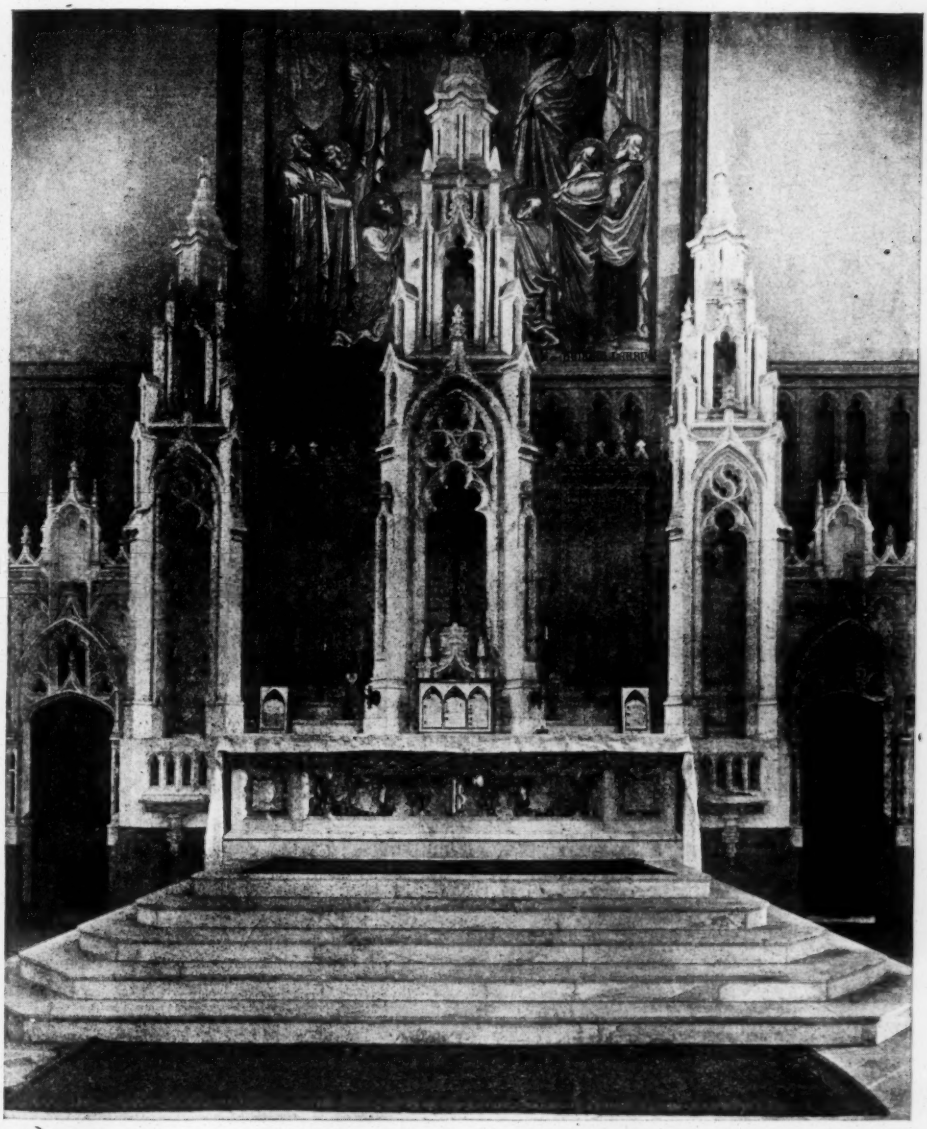

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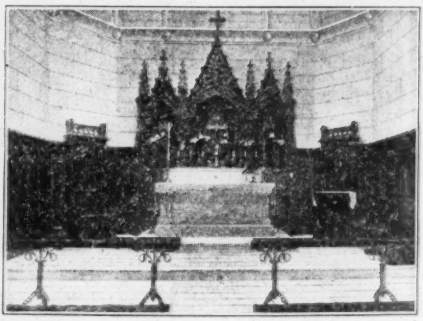

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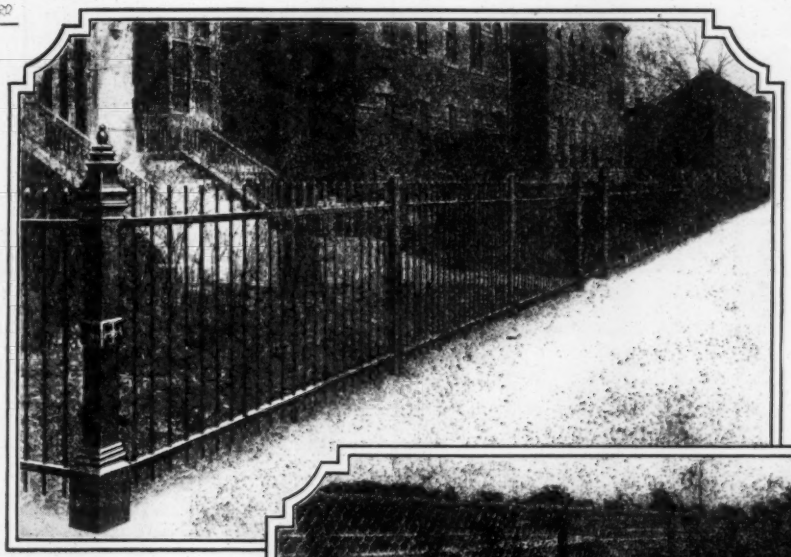

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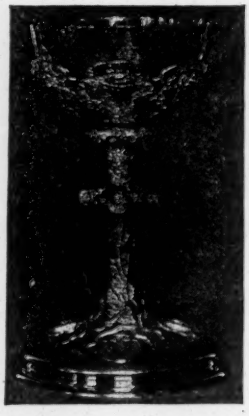

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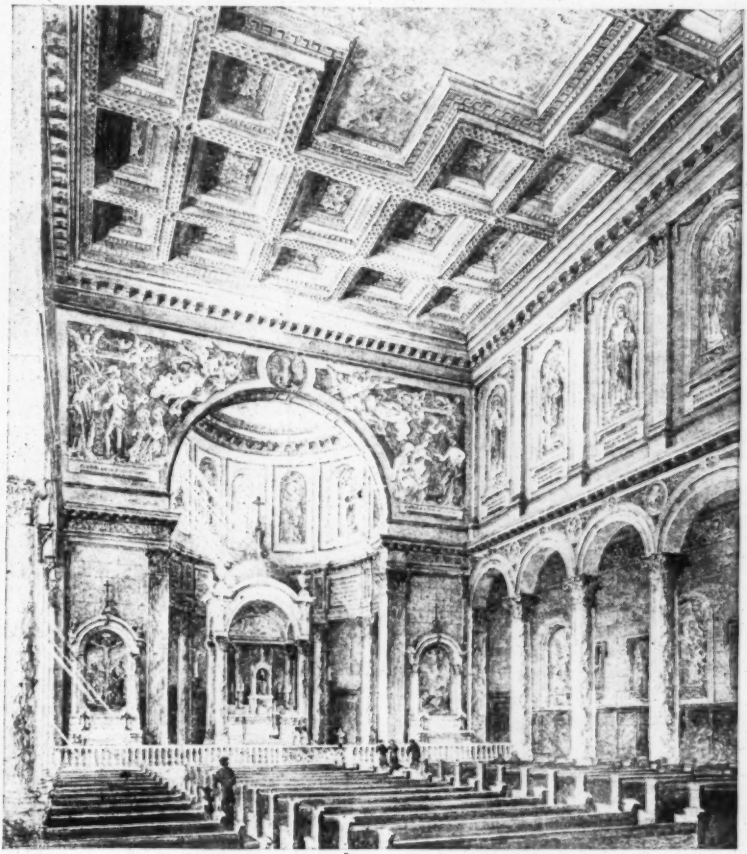

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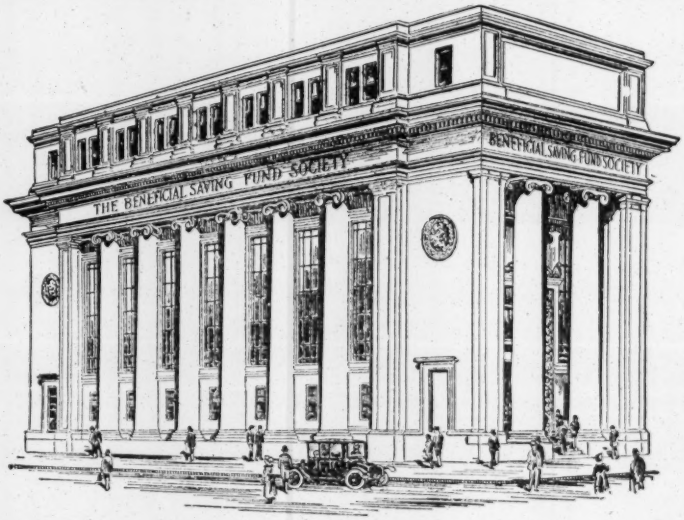


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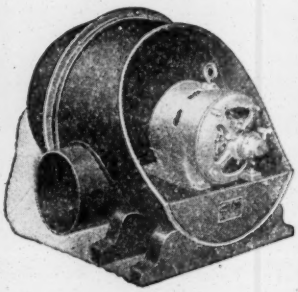

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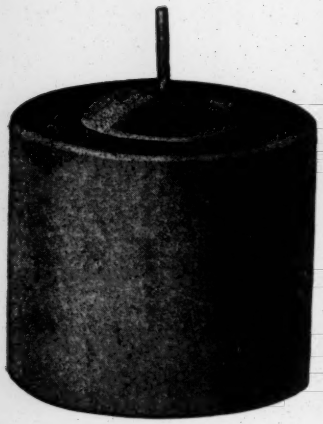

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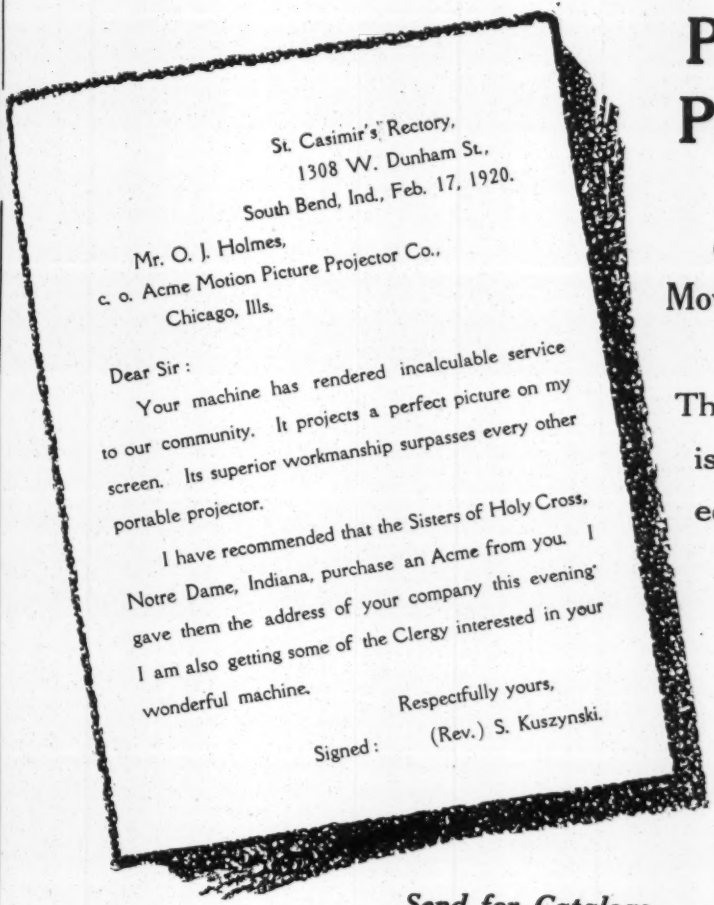

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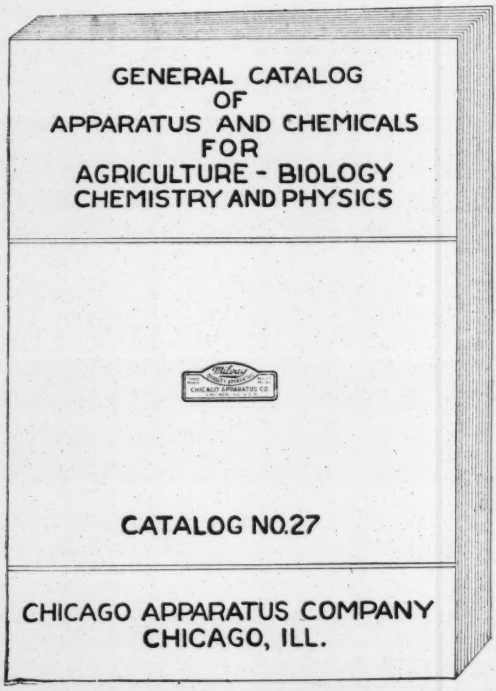


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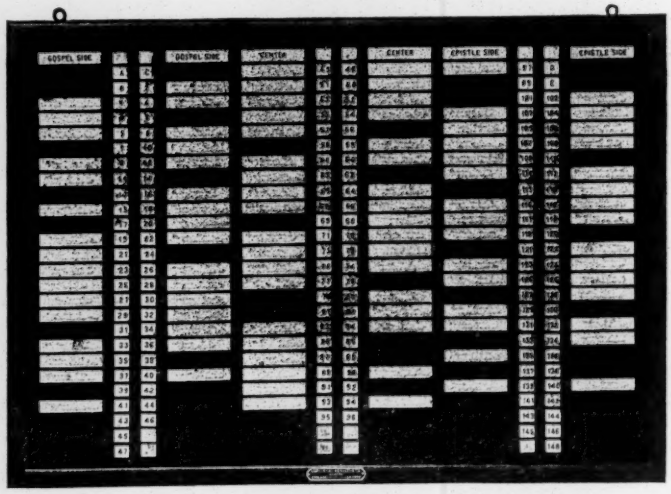


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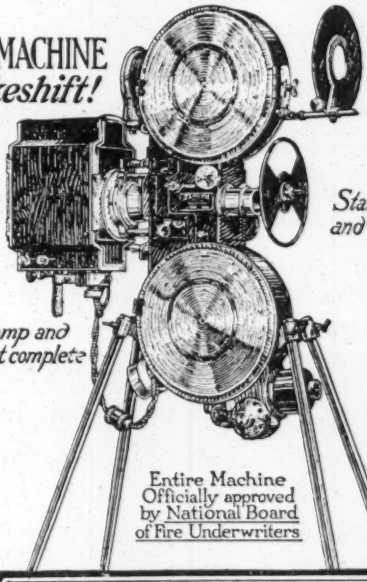

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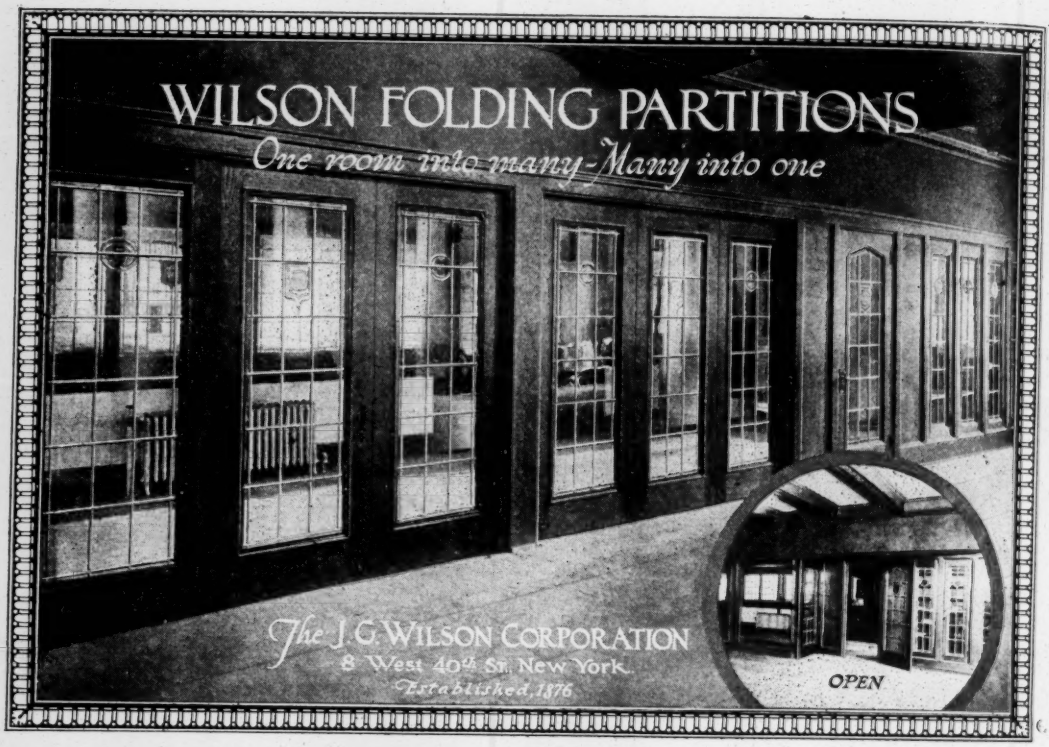


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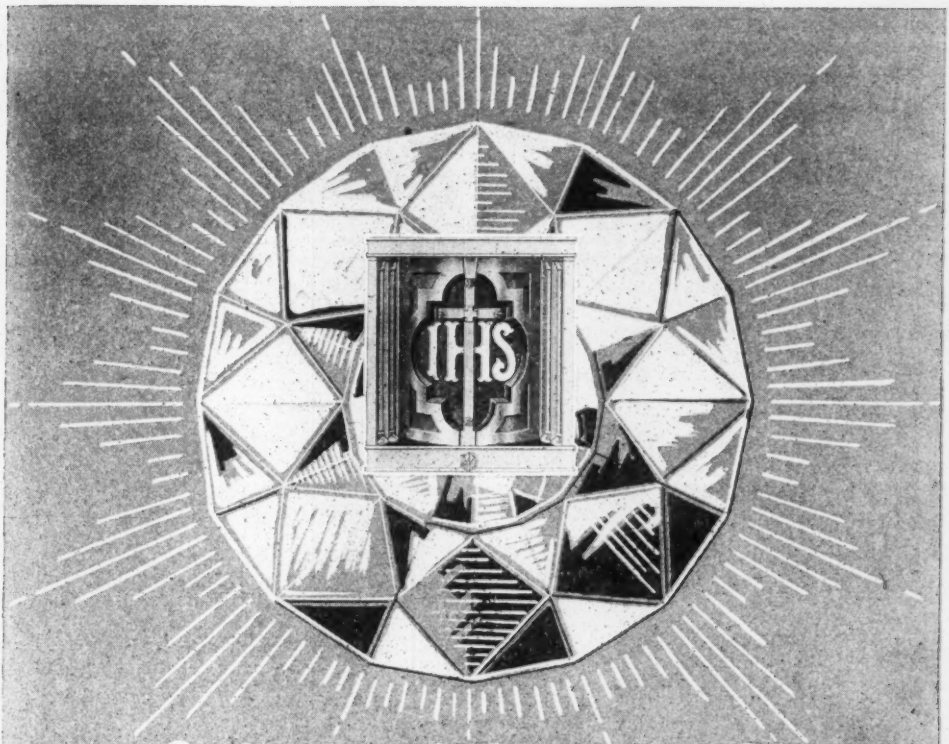


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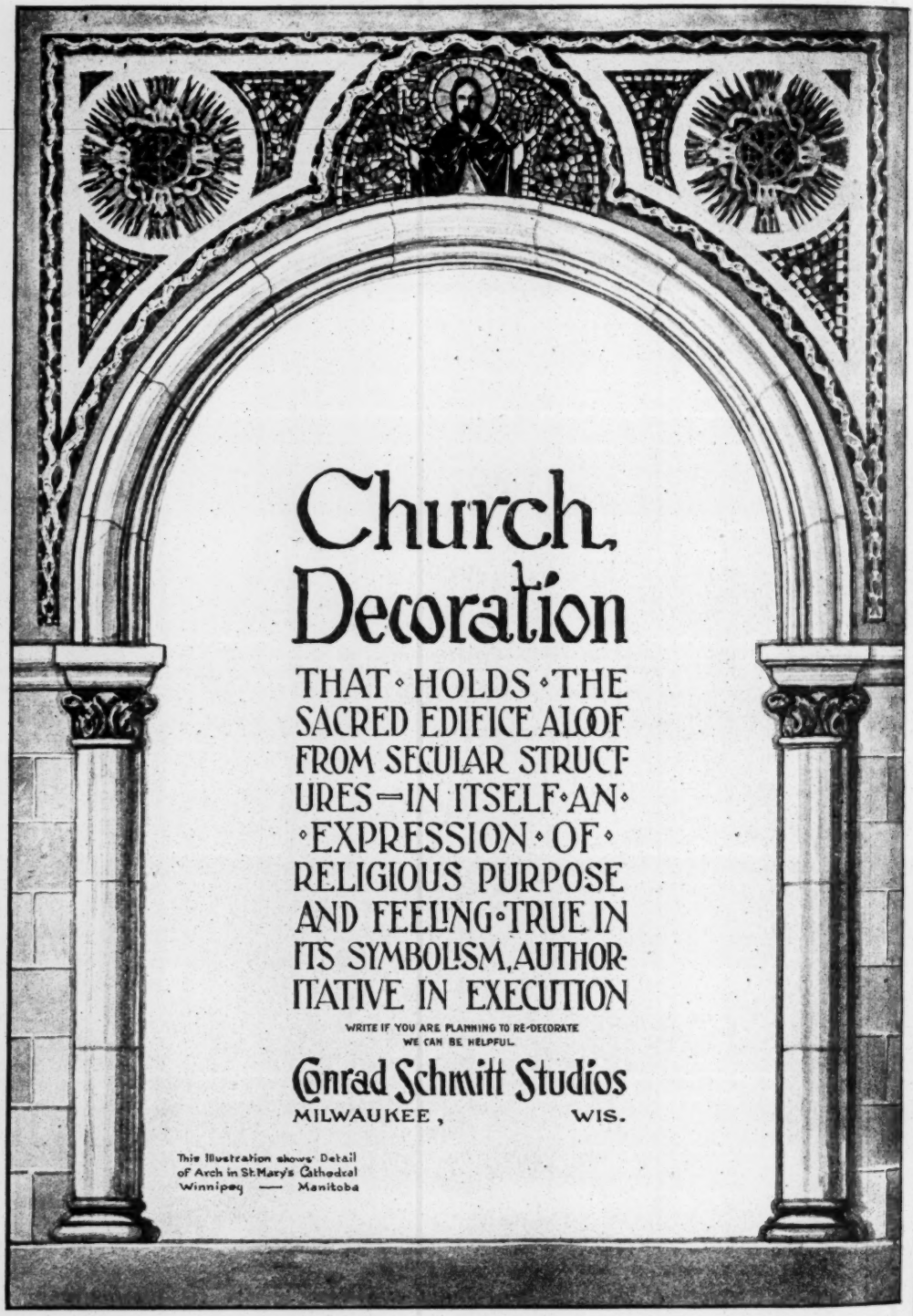

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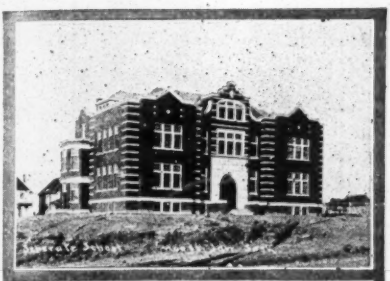

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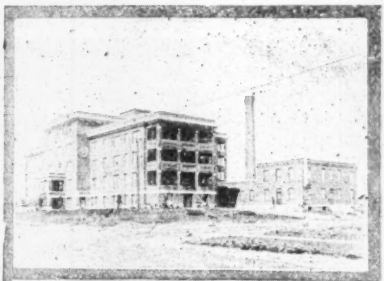

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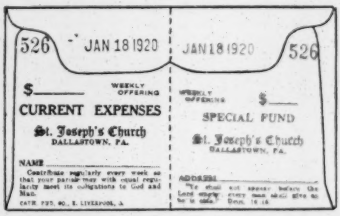


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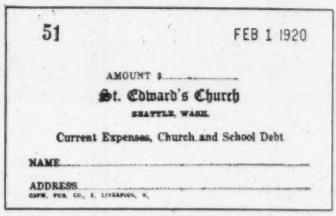


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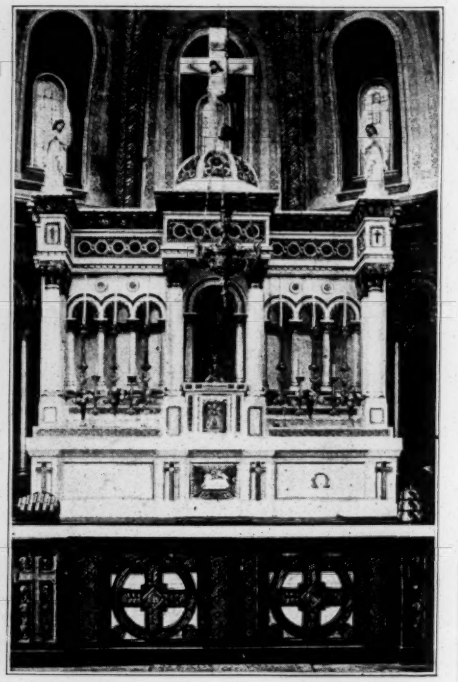

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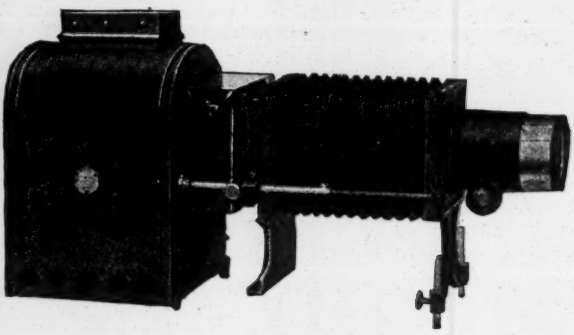

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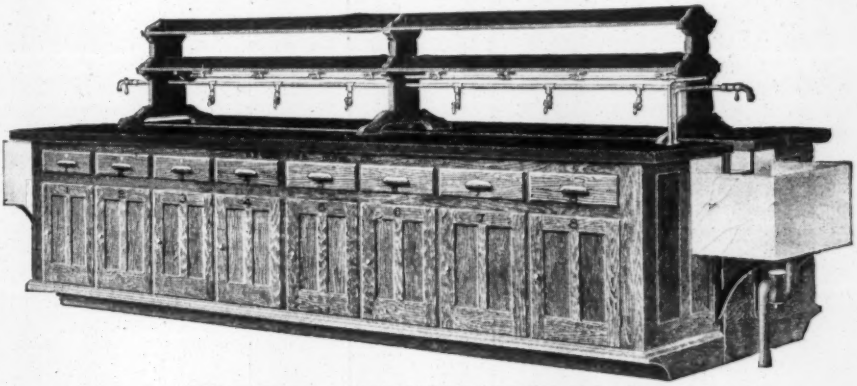

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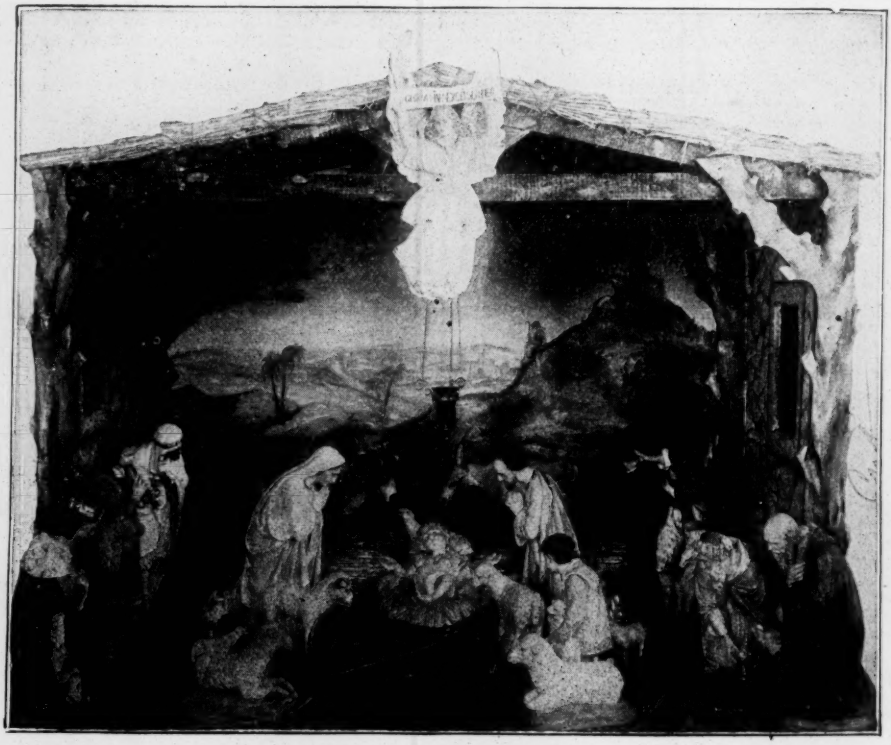

No. 422

**All of our statues are painted in natural colors, highest grade of oil paints and material being used**

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|---|---|---|
| No. 324. | Christmas Crib Set of 17 pieces, standing figures 12 inches high, kneeling figures in proportion, consisting of Blessed Virgin and St. Joseph, Infant Jesus in Crib, Three Kings, Three Shepherds, Five Sheep, Ox, Ass, Gloria Angel, per set | $28.00 |
| No. 325. | Christmas Crib Set of 17 pieces, standing figures 16 inches high, kneeling figures in proportion, consisting of Infant Jesus in Crib, Blessed Virgin, St. Joseph, Three Kings, Three Shepherds, Five Sheep, Ox, Ass, Gloria Angel, per set | 40.00 |
| No. 4. | Consists of 15 figures. Standing figures 20 in. high | 90.00 |
| No. 5. | Consists of 15 figures. Standing figures 24 in. high | 100.00 |
| No. 6. | Consists of 15 figures. Standing figures 32 in. high | 250.00 |
| No. 7. | Consists of 15 figures. Standing figures 40 in. high | 400.00 |
| No. 422. | Nativity Group and Stable. This Group consists of 21 pieces and Stable, as illustrated. Proportion of figures, 25 inches. Height of Stable, 4 ft. 9 in.; width, 6 ft. 3 in.; depth, 3 ft. 6 in. Price | 135.00 |

**SPECIAL NOTICE**—AVOID DISAPPOINTMENTS. To insure timely delivery of Nativity Group, it is important that we receive orders before November 1st.

## D. B. Hansen & Sons

*The Catholic Church Goods House*

**27 North Franklin St., Chicago, Illinois**

Sanctuary Window—one of a series made for St. Clement's Church, Chicago, Ill.

The Gorham Studios' facilities for the execution of Windows and Mosaics with fidelity to ecclesiastical traditions and permanence of construction are unsurpassed.

*Information, Designs and Estimates Upon Request*

## THE GORHAM COMPANY

FIFTH AVENUE AT 36TH STREET
NEW YORK